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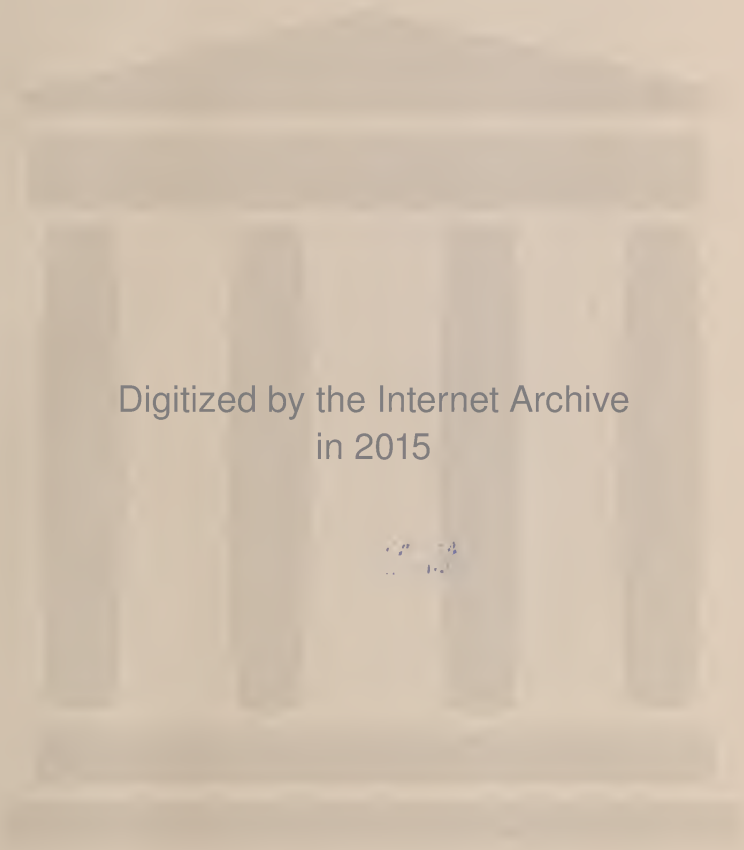

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THE

MISSIONARY HERALD.

VOL. XCVII. — AUGUST, 1901. — NO. VIII.

INQUIRIES have been made from time to time about providing some suitable monument to keep alive the memory and deeds of our martyred missionaries in China. The suggestion must commend itself to every one; the experience is so rare in modern missionary history and so significant as to demand such public remembrance. Doubtless many persons in all parts of the country would desire to share in such an undertaking. This monument would most appropriately be located at Oberlin, Ohio, where the majority of the martyrs were educated and whence they went directly to the field. A marble monument, or a boulder with bronze tablets, bearing the names of those who suffered, and suitably placed on the college campus, where the thousands of Oberlin students would see it every day, or a building belonging to the college and kept in repair by it, devoted to religious uses, with mural tablets to bear the names, are among the suggestions which have been made as to the form the memorial should take. After careful consideration it has been decided to open a voluntary subscription for this purpose, and to print in the *Missionary Herald* the names of subscribers, but *not* the amounts pledged. One generous pledge has already been made and others are sure to follow, and we shall be pleased to report the names of those who will join in this effort and who will send their names, with the sums they are prepared to give, to Mr. James H. Severance, Oberlin, Ohio, who is the Treasurer of Oberlin College. With the next number of the *Missionary Herald* we shall begin the printing of the names of those who contribute for this object, which is cordially approved by the officers and Prudential Committee of the American Board. Sums small or large will be gladly received.

A Monument to the Martyrs.

WE are glad to report that more cheerful tidings are coming from India in reference to the condition of the people. On June 20, the Viceroy telegraphed that the number receiving government relief amounted to 500,000. Of this number 400,000 were residents of the Bombay Presidency, within which our Marathi Mission is located. The distress in this district has been much less than was apprehended, and it is said that prices of cereals are fifty per cent lower than they were in May of last year. The London papers report that abundant rains have fallen at Bombay and Sholapur. But it will take time to mature the crops, and meanwhile there is need of help in the care of the orphans, who are altogether dependent upon help from outside.

The India Famine.

Revival in Japan.

We have the best of news from Japan, though with few details. Frequent reference has been made, of late, to the "Evangelistic Advance Movement" among the Japanese churches, but the reports were confined to what was to be attempted, and little was said of what had been accomplished, except that there had been a great amount of preaching by missionaries and the Japanese pastors. But now there come reports of results. Letters from Dr. Albrecht and Rev. Sidney Gulick, among the Letters from the Japan Mission, refer to extensive awakenings, especially at Tokyo, where there are said to be hundreds of inquirers. Dr. DeForest, writing from Sendai, June 3, says: "There is a blessed work going on in Japan this spring. A new life is coming to the little churches, and hundreds are deciding for Christ. The harvest is already greater than any of us dared hope for. I have been in demand for wider work and speaking than usual. Everywhere the Gospel is being preached as never before." In a private letter from Mr. Gulick, of Matsuyama, dated June 5, he says: "We are in the midst of a revival. We have had extraordinarily large prayer meetings this whole week, — every night. Next week we begin preaching meetings every night. We are praying for a rich blessing." Just as we go to press a letter from Dr. Greene of Tokyo, dated June 17, says that in the various districts of that city 4,000 persons have declared their wish to become Christians. This is a time for prayer for Japan as well as thanksgiving.

Dr. J. G. Paton.

Dr. John G. Paton, of the New Hebrides Mission, now famous throughout the world, after his visit in the United States and Great Britain, has gone back to his missionary work in the Pacific. Although seventy-seven years of age, he chooses to spend the rest of his earthly days in laboring not in the regions already Christianized, but on an island where heathenism is still dominant. Just before leaving London, early in June, Dr. Paton stated that the fund which he had collected, and which bears his name, supports four or five missionaries in the New Hebrides and the same number of lay workers, and over sixty native evangelists. On the twenty-two islands now occupied there are 18,000 converts. Nevertheless there are still in the South Sea Islands 60,000 cannibals.

Filial Piety in China.

One of the best men at the present time in all China is Yuan Shih-kai, who, as governor of the province of Shantung, has done more to suppress the Boxers and to establish good government and protect the foreigners than any other Chinese official. The mother of this viceroy has just died, and according to the custom prevalent among the Chinese her son should go into official retirement for a period of three years. Such retirement of Yuan just at this time would be most unfortunate in all ways, and it was feared that the conservative party would insist upon the fulfillment of the usual requirement in order that they might get rid of this progressive statesman. A recent report, however, states that this governor has been ordered to retain his office, a period of 100 days being assigned for the official mourning in place of three years.

Financial. We give below the statement of receipts for the month of June and for ten months of the financial year, compared with the corresponding period of last year.

	June, 1900.	June, 1901.
Donations	$45,338.82	$37,545.50
Donations for the debt	119.72	40.00
Legacies	9,384.91	14,453.01
	$54,843.45	$52,038.51

	10 mos., 1900.	10 mos., 1901.
Donations	$428,537.83	$386,425.78
Donations for the debt	818.80	924.00
Legacies	97,797.21	112,332.81
	$527,153.84	$499,682.59

Decrease in donations for ten months, $42,112.05; increase for the debt, $105.20; increase in legacies, $14,535.60; net decrease, $27,471.25.

We confess to a feeling of great surprise as well as sadness at this statement. For the month of June the donation account shows a falling off of nearly $7,800, so that the decrease on this account for the year thus far, instead of being $34,318.73 as reported last month, stands now at $42,112.05. The increase in legacies, however, reduces the net decrease to $27,471.25. Our disappointment is great. Can anyone think that it was an unreasonable expectation that, in the midst of a period of business prosperity such as has seldom been witnessed in our country, the gifts for the Lord's work would be increased, in some degree at least? The statement we are compelled to make will awaken anxieties at home and abroad. Though the Prudential Committee anticipated an increase in receipts, it has not ventured, either at the beginning of the year or since, to increase its appropriations as many argued might be done safely. On the contrary, these appropriations have been kept down to the lowest practicable point, to the sore distress of some of our missions. During the last four years the annual average expenses of the Board have been about $700,000. Should they be the same the present year, there will be needed by September 1 to cover these expenses, together with the debt of September 1, 1900, not far from $265,000. Two months is a short time to raise such a sum, but it can be done. What are our Christian people doing with the wealth that is rolling in upon them? What would God have them do? This is no ordinary emergency. What is done must be done quickly.

The Western Turkey Mission.

Dr. George F. Herrick, in reporting the annual meeting of the Western Turkey Mission, held at Constantinople last May, says: "During my nearly forty-two years in the mission I have never attended an annual meeting where, from the first moment to the last, there appeared such impressive evidence of the presence with us of our Divine Master, imparting his wisdom, his grace, his guidance. The wheels ran easily, and results were reached unanimously and cordially."

The Collection of Indemnities in China.

At the recent annual meeting of the North China Mission, referred to in the letters from that mission, its policy as to the collection and care of indemnity moneys was carefully considered, and a series of resolutions was passed covering this new line of work which the mission has been compelled to take up. These resolutions declare that the mission deems it unwise for Chinese adherents to formulate their own claims, but that these claims should, in every case, be revised by a committee of Chinese and missionaries; that no money should be accepted from Boxers with the thought of relieving them from prosecution for their criminal acts; that no claims should be presented for *lives* of adherents killed, but only for adequate pension money for support of widows and orphans; that it is inexpedient to accept temples or temple property as indemnity for losses; that the full record of receipts and disbursements on indemnity account be sent, by those having these matters in charge, to the mission treasurer, and a copy deposited at the United States Legation; that a statement be made to the Chinese authorities of the receipts and expenditures, from Chinese sources, for relief and rescue work since the Boxer outbreak began; and that a copy of the same be deposited at the United States Legation. We refer to these resolutions in view of charges from certain quarters that collections were made carelessly and accounts were loosely kept, or not kept at all. The members of this North China Mission, who endorsed with cordial unanimity the course taken in the collection of these indemnities, know the Chinese well, having lived among them for years and being on friendly terms with them, and they are as sane and truthful, as upright and as capable of passing a correct judgment as is any lieutenant in the United States Army. And the principles they have laid down on which they have sought to act will commend themselves to fair-minded people in China and throughout the world.

The London Missionary Society.

The London Missionary Society is able to report that its income for the last year was larger than in any previous year excepting 1895 and 1896, when the Centenary Fund increased its receipts abnormally. On account of the increased expenditures there is a deficit for the past year of nearly $50,000, which, added to the deficits of previous years, leaves a balance on the wrong side of the ledger of about $180,000. The great legacy of Mr. Arthington cannot properly be used for the payment of this indebtedness, since his legacy was designed to provide for new work. It is thought, however, that some of the fields which the society has just entered, specially in Africa, may be chargeable to the Arthington Fund, while the constituency of the society is urged to devote their energies to the maintenance of the work already in hand. Within four weeks prior to April 20, the London Society received tidings that no less than five of its missionaries had been suddenly called from the earthly service — three of them by violent deaths. Recent tidings show that the killing of Mr. Stonehouse in North China was not premeditated, and was due simply to the general anarchy prevailing in sections of North China.

A Royal Red Cross Decoration.

The State Department at Washington has forwarded to the American Board a despatch received by the Department from the United States *Charge d'Affaires* at Peking, reporting the conferring upon Miss Abbie G. Chapin an unusual honor, in view of special services rendered by her during the siege of Peking. Miss Chapin has been a missionary of the American Board for eight years, the daughter of parents who were also missionaries in North China. All the missionary ladies who were in Peking rendered heroic service, but Miss Chapin's work in the International Hospital brought her into conspicuous notice of the representatives of various foreign nations. The following copy of the letter from the United States *Charge d'Affaires*, dated Peking, April 25, 1901, presents the case fully: —

MISS A. G. CHAPIN.

To the Honorable John Hay, Secretary of State.

Sir: It is with particular pleasure that I have the honor to inform you that His Majesty, the King of England, has been pleased to confer on Miss Abbie G. Chapin, of the American Board Mission, the Royal Red Cross Decoration, for services rendered in the International Hospital during the siege. The Decoration was presented to Miss Chapin by the British Minister, Sir Ernest Satow, at the British Legation, on the 23d inst. Sir Ernest availed himself of the occasion to say a few words of commendation for the excellent and unselfish service which had been given, and congratulated the recipients upon their well-deserved reward. The order of the Royal Red Cross was founded by the late Queen some eighteen years ago, and up to this time, including the four presented for services during the siege, only ninety-two medals have been conferred. I have the honor to be, Sir,

Your obedient servant, H. G. Squiers.

A Selfish Course.

It is with great regret that we see the statement that Great Britain has notified the Allied Powers that she will not give her consent to an increase by the Chinese government of the duties on opium. Two motives might lead China to desire to impose a heavy tariff upon opium: first, the increase of her revenue, and, second, the placing of some check upon the consumption of the drug. No doubt Great Britain would gladly have the customs revenue of China increased, but an added duty upon opium would reduce the importation and so check British trade. Cannot such influences be brought to bear upon the British government that it shall not stand in the way of a check upon the corrupting traffic? It is not enough to say that the Chinese cultivate the poppy, and that the officials are not sincere in their efforts to suppress the use of the drug. China's best men deplore the evil, and though hosts of officials have connived at the cultivation and so have weakened the moral sentiment against the use of the drug, it will be a disgrace to modern civilization if China is not given the chance to put a barrier against the growing evil.

The Forward Movement Council.

The General Council of the Forward Movement on Bible Study and Foreign Missions began its sessions at the Silver Bay Hotel, Silver Bay, on Lake George on July 7th. For situation and environment no place could be more beautiful, restful, and inspiring. It was made possible to have the Conference at this place by the coöperation and generous hospitality of one of the Christian business men of New York, who is the proprietor of the hotel. As we go to press we learn only of the beginnings of the Conference. About 200 delegates are in attendance, representing nearly 100 churches, and coming from fifteen different states, from Maine to Florida and westward to the Pacific coast. On the first Sabbath three services were held, two of them opening up the great world fields with their opportunities and privileges, led by Secretary C. H. Daniels and Harlan P. Beach. The evening service was a praise meeting devoted to the story of foreign missionary hymns, and was led by the host, Mr. Silas H. Paine, an expert in hymnology. It was, in fact, a missionary concert in song. Two sessions are planned for each day. Studies in the Life of Christ are to be conducted daily, by Professor Bosworth, of Oberlin, and upon world-wide missions, by Rev. H. P. Beach and Mr. Wishard. The evening sessions are to be devoted to addresses upon phases of Bible Study and mission problems, by Rev. Doremus Scudder, Mr. J. C. White, Y. M. C. A. Secretary from India, Rev. J. D. Adam, of Brooklyn, Dr. Creegan, and others. Another summer school with a new and distinctive aim, the world's evangelization, is thus happily inaugurated.

From Madagascar.

The report of Secretary Thompson at the annual meeting of the London Missionary Society concerning the condition of affairs in Madagascar was unexpectedly cheering. It will be remembered that on the French occupation of Madagascar the missionary work of the London Society was placed under such restrictions that it seemed for a time as if its agents must withdraw, and that the work might be wholly wrecked. The elementary schools, in which 80,000 pupils had been gathered, were turned over to the management of the Paris Missionary Society. This was done in the interests of peace and for the sake of quelling the suspicions of the French authorities. It was a very trying thing to do for the English missionaries thus to let go of one of their best holds upon the Malagasy, but the result has been better than was feared. Secretary Thompson can say, "Today we have to report that so great has been the change of feeling of the French authorities towards the mission, and so completely have the English missionaries gained their confidence as true men, seeking only the well-being of the people, that arrangements have now been completed for the resumption of all these schools by the Society in those districts in which the missionaries are at work. Already upwards of 20,000 scholars are thus brought under the care of the mission, and next year's report will probably include a still larger number. I think we are justified in saying that the mission in Madagascar is firmly, happily, and prosperously established again, with bright prospects for the future."

The Turkish Indemnity.

At last, after many years of waiting, the indemnity due for losses sustained by our missionaries in Turkey, chiefly at Harpoot, as we are now credibly informed, is in the hands of our government at Washington. The amount has not been paid over to the several claimants, but this will doubtless be done in due time. The justice of these claims has long been admitted, and several successive United States Ministers at Constantinople have received repeated promises of payment. The delays have been trying in the extreme, and our missionaries whose property was destroyed have suffered much, and their work has been seriously hindered. We wish to express our gratitude to the officials of our government for their persistence in pressing these claims. We rejoice greatly in the prospect of reëstablishing some of the missionary work which was destroyed, and in the good effect which we expect will be produced throughout Turkey by the success in enforcement of these claims.

Commander Wadhams on Missions.

Among the most interesting of the series of remarkable meetings held in connection with the Y. M. C. A. Jubilee at Boston, June 11–16, was the so-called "Army and Navy" session, at which eminent men connected both with the Army and Navy testified to the value of the Association work in the departments in which they served. It was a most inspiring meeting when such men as Admiral Watson, General Joseph Wheeler, Commander A. V. Wadhams, and Captain Hobson, standing together on a Christian platform, bore their testimony to the power of the gospel among soldiers and sailors on land and sea. Incidentally there were many allusions to foreign missionary work, and none more striking than that of Commander Wadhams, who used the following words: "It has been my privilege to see much of our missionaries and their work throughout the world. No one can fully appreciate the great good that has been done by foreign missionaries until they can compare the converted with the unconverted in distant lands and islands of the sea. The missionaries need no word of commendation from me or anybody. Their work speaks for itself; and any man or woman who honestly examines the work of our foreign missionaries must admire and rejoice in the great work that is being done by the noble men and women whose privilege it is to scatter the sunlight of the blessed gospel."

The Slaughter about Tung-cho.

Referring to the account he had sent of the burial of natives in the region about Tung-cho, published in our last number, Mr. Wilder, of Tientsin, sends a further word that the total number of deaths in that field, so far as ascertained, was 213. Of these, seventy were adult church members, and the remainder were children, probationers, relatives of Christians, and servants of foreigners, the latter being termed "third class foreign devils;" the native Christians being "second class," and the foreigners themselves "first class." It is expected that special services for the Christians who were martyred in Tung-cho city will be held at a later date.

FAMINE RESCUE WORK IN INDIA.

One of the most affecting portions of the Annual Report of our Marathi Mission, recently published, is contained in a chapter having the above title. From this report we take some statements, as well as a photo-engraving

FAMINE CHILDREN OF AHMEDNAGAR, BEFORE AND AFTER THEY WERE TAKEN BY THE MISSIONARIES.

which well illustrates the changes effected by the relief brought to the sufferers by famine. This rescue work is not merely designed to save the suffering children from the pangs of hunger, or to give them clothing to cover their nakedness. It has reference also to the saving of them in soul as well as body, and the preparation of these waifs for future service in India. The work is on a large scale, for the famine has been appalling in its extent, and the number of children abandoned by their parents altogether exceeds the number which the comparatively small missionary force has been able to provide for. Had it not been for the munificent gifts sent from England and America, multitudes of these children who now give promise of much usefulness in the future, would have perished miserably. Of these children Rev. Henry Fairbank says: —

"The taking of famine waifs has given us a perpetual heritage of work, and also of advantage in our endeavors to reach the people of India. The little ones came to us on the street; they were sent to us by government officials on relief camps; they were brought to us by friends, by their fathers or mothers. They were dirty, they were puny and sickly from a low diet. They could eat, however, and beg for more in a way to astonish Oliver Twist himself. They had to be restricted to a certain amount of food, or they would soon eat themselves sick. They were not always trustworthy. They would stay till they felt strong and then disappear, taking with them clothes, and blankets, and dishes, and whatever they could lay their hands on. But I believe that even those who ran away will remember the name of Christian as one not to be reviled and feared, but to be loved. Enough stayed to tax all the resources of strength and time that we have. There has to be a special Sunday school and a special preaching service for them."

Mrs. Gates, of Sholapur, reports that "from one camp, at one time, with only a few hours' notice, a troop of ninety-four children arrived. In some cases the children were so weak and emaciated there seemed to be no chance for life, and a number died. Some who seemed to have no disease refused to eat, and nothing could be done to save them."

Mrs. Robert A. Hume, of Ahmednagar, in speaking of the numbers that came to them says: "The necessity to do for these poor children seemed so great that we scarcely stopped to question what we should do with them in the end. It was, without a question, God's providence and our opportunity, and, feeling this strongly, we seized it, trusting to him for the future. The needed money came in freely to help us, and our faith constantly grew stronger. We believe because we know that He never faileth; but a time came when we had to say, 'Nō more.' However, even since we came to that conclusion we have had to make some exceptions. Every day up to the present time we turn away children from our doors, sometimes five or six at a time.

Mrs. Edward S. Hume, of Bombay, reports that they have received nearly 400 famine children, besides forty-four other young people. "The largest ingathering was fifty-five boys in one day." Some very affecting incidents are given in the report, like the following, narrated by Mrs. Hume,

of one little lad who was kept begging by his relatives until he was too far gone to live, and was brought to the Refuge to die. "We watched and nursed him," writes Mrs. Hume, "as faithfully as we could, and he became most affectionate. One afternoon, reaching up his little hands, he said, 'I want to kiss you.' When I let the little fellow do it he was comforted, and quieted down. Within two days he was gone. He knew he was loved, and he learned to love us as his own."

In every one of the reports from the stations reference is made to the excellent results already witnessed among these rescued waifs. The improvement shown in all respects is referred to as remarkable. They are responsive to all appeals, and the new life into which they are introduced calls forth their unbounded gratitude. They seem to receive Christian truth with positive avidity. There is something in it so new and beautiful to them, so utterly in contrast to all that they had previously been taught, that they accept it trustingly, and many of them are believed to have entered upon the Christian life. And our missionaries look upon this rescue work, in which they are engaged heart and soul, as promising large results for the future prosperity of Christian work in India. But they still need help that they may carry on this good work to completion, and so reap the fruit of their long and exacting labors.

THE CHRISTIAN ENDEAVOR SOCIETY IN INDIA.

BY REV. J. P. JONES, D.D., OF PASUMALAI THEOLOGICAL SEMINARY, MADURA.

MISSIONARIES are on the *qui vive* to discover new agencies and methods for interesting and deepening the life of their people. Anything that can largely bless the youth of their congregations is specially acceptable and welcome. To such the Christian Endeavor Society has been a godsend. After using it for a decade they are fully convinced of its special adaptability and value to their field and people. They, therefore, are glad at all times to extol its virtues and to enlarge its field of usefulness.

For some years I have allied myself with the Society, and have had ample opportunity to test its value and to rejoice in the new life and enthusiasm which it carries, as a contagion, to the people. And the longer I observe, study, and use it the more convinced I become of its ability to bless, quicken, and enrich the life of any church which may avail itself of its services.

This does not imply, however, that it possesses the secret of social and religious perpetual motion. Like all other agencies, it needs not only introduction but also superintendence and guidance. Some missionaries, and pastors too, started Christian Endeavor societies in their parishes, and flattered themselves with the thought that at last they had found an organization which had the gift of perpetual youth; and so they left them to themselves until, too late, they awoke to the sad fact that they were dying or already defunct. Unwilling to confess their own pastoral neglect, these men charge the society with inefficiency and worthlessness. They should rather remember that the greater the usefulness and power of a society, so much the greater care should

be exercised by missionary and pastor to watch, foster and direct it. He who uses and guides the Christian Endeavor Society wisely, and nurses it tenderly, shall find it of great value to his congregation and people.

In India I have found it admirably adapted to give expression to the spiritual life of the young. Life grows best when it finds best expression; and many a Christian life flickers and dies for want of the right opportunity and means to express itself. Christian Endeavor furnishes the best opportunity that I know for young people to give utterance to their new-found life, and thus to fully develop it. It beautifully holds before him the ideal and

GIRLS' CHRISTIAN ENDEAVOR SOCIETY AT MELUR.

best means of spiritual culture, both by subjective devotion and outgoing, loving activity for others.

It also constantly keeps before its members the high ideal of Christian life and service. Many complain of the "iron-bound" pledge and the unrealizable claims which the society makes upon its members. The Endeavor pledge has never been to me so much a hard bondage as it is a glorious privilege; not a demand upon me so much as an ideal of life placed before me. And I claim that such an ideal brought anew every month by the consecration meeting, before every member, is worth a great deal as an aid towards attaining that ideal, and should be welcomed as an inspiration rather than opposed as a tyranny. Moreover this society, by bringing together and organizing the

young people, crystallizes, intensifies and utilizes all the young enthusiasm of a church or congregation. In too many churches the possibilities and power of youth remain latent because the young people are not organized and thus made mutually helpful. By means of this society I have seen young men

JUNIOR CHRISTIAN ENDEAVOR SOCIETY, MADURA, WITH THEIR LITTLE FRIENDS.

who were a drag and a problem to a congregation become a kindled fire of enthusiasm and inspiration to it. The individual sparks of a church are also thus united into one mighty flame of enthusiasm and life.

By uniting the youth not only of a church but also of many congregations

and missions in Christian Endeavor fellowship, the horizon of each member is enlarged. How greatly this is needed in India — that land of narrow sympathies and caste divisiveness — every missionary well knows. I am convinced that the organization has had not a little to do in developing the broadening charity and widening sympathy which has recently become so manifest at home and abroad among Christians of different denominations. I have also been glad to see many a time that the organization has led a host of young people to discover themselves. It has taught them the possibilities of their life, and has led them to work out into noble activity those powers which would otherwise have lain dormant and worthless. The greatest blessing which comes into a man's life is that which leads him to discover himself — to feel and to use all his God-given talents; and this is what Christian Endeavor has been to many youth in India as in other lands.

In India this movement has taken deep root, and is spreading like a banyan tree. From the slopes of the Himalayas to the sandy shore of Cape Comorin, societies are found; and in a dozen languages, in many missions, do Christian Endeavorers carry the message of life to the benighted people of their towns and villages. The Madura Mission in South India has, more largely than any other mission of that land, adopted the movement and is being blessed by it. With about seventy-five societies and 2,500 members it has well learned the power of the organization, and, by the aid of a "Local Union" and of a wide-awake young traveling Secretary, it is rapidly increasing its influence and its service for our people and for the mission. In the villages it does its largest work. In small congregations where young men are very few, it organizes them for helpful service and deepening life. The activities of these little societies develop largely in the line of Christian testimony. The members, either alone or in company with the pastor or catechist, go from village to village preaching the Gospel to the heathen. One society, consisting of school girls, conducts a Sunday school for heathen children. Another supports, by its offerings, a Bible woman to teach Christ and his love to heathen women. One Junior society, though composed of very small children, earned and contributed ten dollars last year; and this was sent partly to the Micronesian Islands, partly to the famine sufferers of West India, partly towards supporting a native evangelist, and partly to help support their own pastor. These are only a few illustrations of the work which the Endeavorers of our mission are doing today.

Every September about a thousand of the Endeavorers of the district meet together at Madura for their anniversary, and a day of grand things it is. The meetings culminate in a great procession through the streets of that heathen city, and these Christian youth find in song and with banners abundant opportunity to give vent to their joy and enthusiasm.

During the last few months the Society in India has been greatly inspired and strengthened by the arrival of the new General Secretary, Rev. Mr. Hatch. He is just the man for the work, and has arrived at a very opportune moment for the highest development of the work of the society in that great land.

A LETTER FROM THE REV. DR. AUGUSTUS C. THOMPSON.

[On the 30th day of April last, the Rev. Dr. A. C. Thompson, the oldest corporate member of the Board, having been elected in 1849, and who for forty-four years (1849–1893) was a member of the Prudential Committee, and for seven years its chairman, entered upon the ninetieth year of his earthly life. From a meeting of the Prudential Committee which fell upon that day, a message of remembrance and love was sent to Dr. Thompson, accompanied by a gift of flowers. In response, a letter was received from this venerable and beloved servant of God from his home at Roxbury, to which he was then confined — a letter abounding in suggestions respecting the work of missions and so full of hope as to the outcome that it is here printed, so that others than those to whom it was originally addressed may share in the inspiration which it surely will give.]

To the Prudential Committee and Executive Officers of the American Board: —

Dear Brethren and Friends.— The remembrancer, by the hand and message of your chairman, on my recent anniversary of birth was as ample as it was unexpected. Never did the door open into one's ninetieth year amidst more profuse fragrance and beauty. Your kind thoughtfulness would have received earlier acknowledgment but for enfeebling sickness, which, together with my age, has brought me to the confines of another world.

I beg to say that my long association with some of your number, who still serve at the rooms of the American Board, is remembered with unfailing interest. Certain convictions, long entertained, now deepen into intensity amidst the light that shines from on high. My present ideal of the great cause has, to be sure, no new elements; but the old elements stand out more luminous and enrapturing.

First of all the required aim of the church and of each individual rises to view. And what is it? The same that brought Immanuel to earth "As thou didst send me into the world, even so send I them into the world." Perfect harmony of purpose in the Trinity, from Alpha to Omega, is manifest in the unfolding of revelation and of providence. "God is love" not more truly than he is "a consuming fire." These ethical elements, essential in the divine nature, demand the adoring apprehension of every intelligent being, and each of these correlated attributes fills my soul with ever-increasing wonder. But the salvation of sinners — its possibility and its method — looms up with peculiarly transcendent lustre. Needed by all, suited to all, designed for all, it should be communicated to all, and that with utmost speed. This pertains primarily and fundamentally to the very name and existence of evangelical believers. To conceive of it as only incidental or optional is to misconceive. Christ's ransomed disciples possess a treasure they have no right to hoard; one that must be disbursed or it is misused. For Christian people to aim merely at a snug little Zion of their own, is oblivious selfishness. Redemption allows no such monopoly — no local trusts, overgrown and deformed. Souls of any other race, in any latitude and any condition, are as precious as ours. Go or send is therefore the only allowable alternative. For spiritual height Calvary far surpasses all other

mountains. There alone are seen the divine agency and scope for transforming mankind.

Thence flows the bounden purpose of Christian education. It should go, it will yet go hand in hand with the chief object of Christ's incarnation. Manifest as our sun in the heavens is that object; for "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." From the outset of home influences, onward through kindergarten and every grade of training up to the professional school, thought should concentrate on the great things of the kingdom. Conspicuous among those great things is the preaching of Christ and him crucified for deliverance of men from the power and guilt of sin. The most sagacious mental discipline and the widest acquisitions will all be in distinctive accord with the aggressive, that is, the essentially missionary character of Christ's church. Philanthropy, however noble and valuable, needs still to be shot through with the golden legend, "Believe on the Lord Jesus Christ and thou shalt be saved." Nothing less than this, imperatively controlling through the whole course of equipment, will be accounted congruous. Whatever is indispensably needful in mature life must be put into the preparatory period.

Christian sentiment and practical education once duly rectified, there will come a general consecration such as is now only individual and local. Men, women, and children will be filled with the Holy Spirit, the exceptional becoming normal. Prophecies concerning plenitude of power in our present dispensation, which is the dispensation of the Holy Spirit, will be fulfilled in widespread pentecosts. Sanctified enthusiasm, quiet and unpretentious, will be kindled. Many a David Brainerd may be looked for, who will write: "I longed to be as a flame of fire, continually glowing in the divine service, and building up Christ's kingdom to my latest, my dying moment." Henry Martyn put it on record: "Ten thousand times more than ever do I feel devoted to that precious work. O, gladly shall this base blood be shed, every drop of it, if India can be benefited in one of her children." Fountains of the great deep of possible benediction will be opened when the divine Paraclete "takes of the things of Christ and shows them" to regenerate souls in all their fulness of strenuous import. There will be less noise than now but more of hallowed energy. When the promised "anointing from the Holy One" is experienced, the world will witness many a specimen of calm, indomitable courage. All about the evangelistic world will be found a William Gottlieb Schauffler. Sixty years ago Dr. Schauffler went to Boutineff, the Russian ambassador at Constantinople, to plead in behalf of a maltreated Protestant Armenian. "I might as well tell you, Mr. Schauffler," said Boutineff, "that the Emperor of Russia, who is my master, will never suffer Protestantism to set foot in Turkey." Dr. Schauffler replied, "Your Excellency: the kingdom of Christ, who is my Master, will never ask the emperor of all the Russias where it may set its foot." Under the pressure of heaven-cultured convictions more young men, instead of waiting for money to be raised, will work their passage to regions of darkest heathenism and Mohammedanism. There will be a spirit of enterprise, a spirit of sanctified audacity

surpassing any perseverance and endurance in searching for the northwest passage. This advanced type of Christian character, nailing its colors to the mast, will hold on through evil report and good report. Such unruffled tenacity will reveal many a man like Schwartz who never found time to leave India for a visit to his native Germany, and Father Kingsbury who, till extreme old age, stayed by his beloved Choctaws. Missionaries will be minute men of the Lord Jesus, to go just where most needed, toiling on in cheerful tenacity of holy purpose. Never again will that debasement be reached on the foreign field, when man or woman can doff the title of *Missionary* as not quite honorable enough.

The dynamics of prayer will have signal development. There are postulates in sacred Scripture that seem impracticable merely because adequate tests have not been applied. The entire scope of "exceeding great promises" can be known only when exceeding great uses of them are made. Our Lord declared, "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works shall he do." Notwithstanding his many miracles wrought on physical objects Christ had comparatively few followers during his personal ministry; the greater wonders of conversion began at Pentecost after an eight days' prayer meeting. Similar illustrations, noteworthy yet limited, have followed. Many an instance is on record of intense individual supplication by the peerless band who have had power with God and with men, and have prevailed. There have been instances when, as at first, believers "were all filled with the Holy Spirit;" and when — well nigh as at first — "There were added unto them that day about three thousand souls." So it was among Kanakas in Hawaii; Karens in Burma; and Telugus at Ongole. But such ingatherings have only been occasional and at a wide remove from one another. I believe the frequent misquotation from Isaiah (66 : 8), "Shall a land be born in one day? shall a nation be brought forth at once?" will yet find fulfillment. It may be when Zechariah's prediction (8 : 21) becomes a literal fact, "The inhabitants of one city shall go to another, saying, Let us go speedily to intreat the favor of the Lord, and to seek the Lord of hosts." Great conventions will yet assemble for intercession rather than speech-making. Supplicants before the throne will "Give him no rest till he establish, and till he make Jerusalem a praise in the earth."

The mutual relations of many things will be reversed. Machinery will sink out of sight. Present perpetual cries of "Money, money!" will no longer be heard. Where do Christian Scriptures encourage begging for Christ's kingdom? The deep poverty of model Macedonian churches "abounded unto the riches of their liberality." How came that to pass? Shrewd financial agents? Eloquent sermons on the subject? Paul says, "For according to their power, I bear witness, yea and beyond their power, they gave of *their own accord*, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints." But what brought that about? "First, they gave their own selves to the Lord." That consecration carries all with it — faculties, time, possessions — and givers are

then more liable to overdo than to come short in their spontaneous contributions. Efficiency is quite apt to be in the inverse ratio of numbers and means. Only Gideon's three hundred men were needed for discomfiting Midian, instead of the thirty-two thousand. The poor widow's two mites avail more than splendid gifts of the rich.

What if Satan comes as an angel of light, with great civility and subtlety, broaching the sophistries of evolution and theosophy; what if also he come down in great wrath, instigating now the unprincipled sea-captain abroad, and now the slanderous wit at home; instigating now Turkish atrocities, and now Chinese butcheries; Christ's missionary saints shall overcome him "by the blood of the Lamb." "And I heard a great voice in heaven saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ."

Pardon me, brethren, this prolonged meditation. My apology is your own graceful recognition of an advanced birthday, for which please accept renewed thanks. A jubilant future has been so borne in upon my soul that I could not but speak thus.

I remain, in the best of bonds,

Very sincerely yours,

A. C. THOMPSON.

Boston, May 13, 1901.

A MISSION STATION IN TURKEY.

THE annual report of the Harpoot station, covering the year 1900, prepared by Rev. J. K. Browne, is interesting in itself and it may be taken, in its general aspects, as illustrating the condition of most of our mission stations in Turkey. Harpoot is the centre of a large district in which there are forty-one places where evangelical work has been established and twenty-six churches have been organized. Euphrates College has given the station unusual prominence, attracting students from all the surrounding region. The mission force has been of late quite inadequate to the requirements of so large a field, especially in view of the enfeebled condition of several of its members. But the report of the past year, extracts of which are here given, is full of encouragement. We call special attention to the last paragraph relating to native contributions, revealing a rate of giving on the part of the people which, considering their circumstances, is quite extraordinary.

Native Helpers.

"The steady outflow of native helpers to America seems to have ceased. However, one graduate of our college and seminary has left a large and prosperous church to seek a congenial sphere in Troy, N. Y., while the pastor of a city church for nearly forty years hopes to leave soon for a place of rest in the same land. The few remaining seem bracing up, and begin to show a new earnestness. Among the causes for this may be mentioned the fact that, for some two years, the preachers of this vicinity have held frequent meetings for conference and prayer. The result has been a marked quickening in their spiritual life, shown, among other ways, in their mutual assistance in special meetings this

winter. Our faithful colporter, also, reports many signs of cheer, among them a cordial reception everywhere, with numberless open doors. Hence we hail with joy the fact that two of our graduates have entered Marash seminary, while others are thinking seriously of the ministry. As soon as our missionary force warrants, we hope to reopen our seminary and at the same time welcome a Station class.

"Our helpers now number ninety-two, consisting of ten pastors, seven preachers, three other helpers, one colporter, sixty-five teachers, and six Bible women, exclusive of the thirty-six teachers in the college, which would make a total of 128, our missionary working force being about seven per cent of this number.

"The general condition of our churches is hopeful, even of those having no human helper, all their services being continued by the brethren, the Lord adding even to them such as are being saved. Ninety-four new members, added this year, make their membership 1,524, while the average attendance in our thirty-five Sabbath schools is 4,070, and of our forty-one congregations, 5,593. In spite of our paucity of preachers, we see more Gregorians every year in our chapels, though without formally affiliating with us. Some of them are advocating union schools, leaving their entire management in our hands. In one of our cities they so clamor for preaching that their bishop now preaches every Sabbath to the men, and on a week day to the women. This bishop has even offered to fill occasionally our Protestant pulpit in that city, now vacant. So much have these Gregorian communities become leavened by the Gospel that many are even demanding that their priests be trained with our preachers.

The Churches.

"The condition of our outside schools is deplorable from lack of trained teachers; that of our schools here is of the best, while the spiritual state of the college steadily improves. Hence, candidates for the ministry are appearing, giving us great joy and hope. The Christian Endeavor societies, with the benevolent and missionary society, grow in influence, and we trust the day is not distant when the college will be a great missionary, as well as educational, power. Meanwhile the orphanage work gives us great encouragement. Their general management now rests on Mr. Knapp and his indefatigable assistants, Misses Seymour and Hall, whose efficient service maintains this work at its high standard and secures the approval of Gregorians and Protestants. Our orphanages are now graduating their boys into various trades, and their girls into excellent homes, many being sought by our young men in America. These are the sources to which we look for laborers who are to reclaim this land, our future teachers, preachers, and helpers. Our schools here are doing no more important work than educating these orphans to be the leaders and shepherds of their people. Hence the vital need of preserving in these schools and 'homes' a warm spiritual atmosphere. In our fifty-three schools, the average attendance is 2,932; 226 are taught by six Bible women, making a total of 3,158 pupils. If to these we add the 968 in all the departments of the college, we have a total of 4,126 under instruction in this field. Here are mighty forces fashioning for the weal or woe of Christ's Kingdom.

The Schools.

"Bitter poverty grips this people as fiercely as ever. The government now adds to their crushing burdens the exaction of all the back taxes so ostentatiously remitted after the massacres. Hence the inevitable prostration of trade, increasing lawlessness, and steady migration to regions where they hope at least to earn their bread. But our Protestants are making a noble fight to keep up their contributions, and to carry on, also, their Home Missionary work in Koordistan. All praise, then, to their grace and grit, which enables them, in face of such obstacles, to *increase* their grand giving of last year by over 7,000 piasters, which now reaches 112,277 piasters, or $4,928. If to this should be added 118,995 piasters, paid into the college treasury, we then have 231,272 piasters, or $10,184, as the sum paid, in times like these, as a measure of their appreciation of the institutions of the Gospel. This is true apostolic giving. 'Thanks be unto God for His unspeakable Gift' which inspires the churches *He* plants to offer such gifts in His service."

Native Contributions.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

ENCOURAGEMENT FROM TREBIZOND.

DR. PARMELEE reviews the work of the year, reporting that in the city of Trebizond the chapel has been renovated and slightly enlarged, making it much more attractive. The new pastor, Mr. Dombalian, came from Erzroom in September last and began work with great energy. Dr. Parmelee writes:—

"The two ordinary Sunday services were increased to four, and much earnest work was begun with individuals in their homes and shops. Realizing the importance of calling in outsiders, and observing the extent to which drink had taken possession of the town, the pastor began a course of lectures on temperance, which continued through the winter on Sunday evenings. At the close of each lecture a half hour has been spent in singing, at which instruction is given by the missionary in musical notation. Large audiences have gathered to hear the lectures, a good number remaining to the singing-class, drawn from all ages and conditions of people in town. A short time ago the proposition was made, somewhat timidly, for signers to a pledge of total abstinence from all intoxicants, a pledge requiring the payment of money which should be forfeited in case of violation. To our surprise, and as a rebuke to our little faith, more than thirty names were written down at once; most of them from among the young men of the Gregorian community; the very ones we were aiming to reach and save from the temptations that surround them. The list is now steadily increasing, and an organization has been completed, with a central body of five; the pastor and missionary being members *ex officio*, and three have been elected by ballot. Only one of these three is a Protestant and the other members are zealously interested in the success of the enterprise, which includes some kind of place of resort for young men which shall keep them from temptation, and provide useful ways of spending leisure time. We are greatly encouraged at these beginnings and we confidently look for much greater things in the future.

"I have also to record a very remarkable work that has lately sprung up at a place called Geul Keuy, about twelve hours' horseback ride inland from Ordoo.

For some time it has been known to our friends in Ordoo that a few in that place were studying God's word and accepting evangelical views. A short time ago the movement away from the old church was stimulated by a controversy that sprang up between the villagers and their bishop. We are generally inclined to question the genuineness of a work that grows out of contentions, yet, at times, we are led to rejoice with Paul that the gospel is preached though sometimes it be 'of envy and strife.' The movement in this place attracted so much attention that a young preacher, graduate of the last class at Marsovan, was sent there some two months ago, under whose zealous labors there has been a wonderful growth. Naturally there has been much opposition.

A NEW PROTESTANT COMMUNITY.

"The bishop complained to the government that this young man was leading astray his flock, and asked to have him sent away, and as there was no Protestant community formally recognized in that place, the local governor was inclined to accede to his request, and the preacher was for a long time in danger of being sent away. But the people moved at once to organize themselves into a legal community, and at last accounts 200 persons, half of them women, had been enrolled as Protestants, and their tax registration removed from the old community. However distasteful it is to us to mix politics into spiritual movements, it is impossible to secure protection except in this way. But once this formality is completed there is perfect religious liberty. There can now be no persecution from outside, and it seems marvelous that there has been so little persecution from within. Generally the women are the persecutors of their husbands and brothers, but in this case it would seem that the women have been as forward as the men to accept the truth. We are sure the gospel has been preached to this people in all its purity and power during these months, and that there has grown up a genuine interest in the truth, which has spread into the region around, so that large numbers come from considerable distances to hear God's word preached. The people have had no pecuniary aid offered them, and they have of their own accord provided a temporary place of meeting, in which a school has been organized and the preacher is working to provide a permanent place for worship and to make arrangements for permanent preaching. Thus far they have done everything for themselves except as they have not yet been asked to share in the support of the preacher temporarily provided; but this will come in due time, though we shall need for some time to encourage them with aid.

"There are other places in this field which are giving signs of hope, and it would seem that the Lord's time had come for a great advance among the Greeks. A score of years ago and more there was a decided movement of Armenians into the evangelical ranks. Now that movement has been largely checked by a prevalent theory that one can be evangelical while remaining within the Gregorian ranks. Among the Greeks there is no thought now except for an evangelical to leave his old connection and join the new, hence these accessions, adding new communities in many places. This is the better way, even though we have hope that some day the Gregorian Armenian church as well as the Old Greek church will be thoroughly reformed, but the means to that end will be a strong, spiritual, and active evangelical church. Our evangelical movement has not yet reached that stage that it can do without recruits from the old churches."

RELIGIOUS INTEREST AT TALAS.

MR. WINGATE, prior to his recent return to the United States, wrote of a quickening in the school at Talas:

"We have been enjoying a remarkable revival of religious interest in our boys' school. It seemed to come spontaneously, and although we have made no special effort to have a 'revival,' and although school work goes on as usual, the interest has grown steadily, the boys of their own accord keeping up morning and evening prayer meetings. Although a majority of our boys are from Gregorian families, with but two exceptions, I think, every boy in the boarding department has declared his intention to live an earnest Christian life. Although I am naturally somewhat afraid of such sudden waves of enthusiasm, I must say that the boys seem to be *thoroughly* in earnest, and the best evidence of it is that their daily deportment seems in many cases to be changed absolutely. One boy said that he used never to sweep behind the door, but now he is particular to do so.

"Another boy, the son of a wealthy Gregorian in Nigde, said, 'I have often spent large sums a day for pleasure, but I never had any real pleasure until I became converted.' The utter fearlessness with which this boy has come out, and the way he works with his old companions has astonished us. Our problem now is to hold the boys and to keep them from growing unconcerned when the special wave of enthusiasm has passed away."

THE HIDDEN WORD OF GOD.

Dr. Farnsworth, writing from Cesarea, refers to extended tours made by Mr. Fowle and his native assistants through the outstations, finding many signs of life among the churches. The work at Nigdé is reported as in a better state than for many years past. In many places, there seems to be a special awakening among the Greeks. Dr. Farnsworth writes: —

"In Nev Schehir a young woman, a Greek, has become a very efficient Bible reader. She says to the Greeks, 'We can do nothing with the Protestants, for they study the Bible and we do not. We must have the Word and know it that we may be able to take them on their own ground.' She is proving a very successful colporter, and the Word is entering many houses. At one place where Mr. Fowle called, the home of one of the most influential Greeks of that city, he was very much pleased with the appearance of the mother and two mature daughters. When some passage of Scripture was referred to, the daughters each produced from some mysterious part of her clothing a New Testament. Their knowledge of and evident love of the Word were delightful to behold.

"But by far the most interesting case is that of two young men, sons of a man who is next to the governor in authority in Nev Schehir. These young men simply and solely from the study of the New Testament in ancient Greek have been led to reject the rites and ceremonies of the Church, and to accept the Word as their only guide. The father and an elder brother, being rich and honorable men, feel that for them to become Protestants is a shame and cause of reproach to the family. The younger one, some eighteen years old, was turned out of doors some time ago. He went to the house alluded to above where Mr. Fowle met the mother and two sisters who are so much interested. In the morning the father followed him there and complained that he was not so submissive as his brother was. Upon this a letter was produced, written that morning by the brother, congratulating him on his liberty. The letter showed that the convictions of the writer were no less strong and ardent than his. The father received him back to the home, but he, as also his brother, is forbidden to go to the Protestant place of worship, though not forced to go to the Greek church. They are threatened with expulsion from the home unless, after a certain time, they return to the Greek church. They

were advised to return to the home again and again, even if driven away, and to be in all things obedient to their parents except in matters of conscience. They are worthy of our sympathy and our prayers."

Foochow Mission.

THE ING HOK FIELD.

UNDER date of May 10, Mr. Beard writes of an extended tour in the Ing Hok district: —

"Since April 3 I have visited every chapel in the field. I have been at home for a few days twice during that period. On May 1 I started from Ponasang to visit the most remote chapels. Four days of steady travel found me on Saturday afternoon, at five o'clock, at Diong Keng, 100 miles from Foochow, walking sixty-five of these miles. I went from Ing Hok over Sa Sang, or the Western Hills. We climbed the first half day about 3,000 feet, then walked all the afternoon and all the next morning over what would be a large plateau if it were more nearly level. But the unevenness of the country, the beautiful gorges, the sprightly mountain brooks, the huge boulders threatening to crush one as he passes beneath, the terraced mountain slopes, all add much to the pleasure of the trip and at times make one forget that he has walked twenty-five miles since breakfast, and must sleep (?) in a Chinese inn, with countless bedfellows, and breathe opium smoke without paying for it.

"Friday night, after supper, the villagers of the little mountain hamlet of Nang Kong came in to see the foreigner. The bookseller was on the alert, and before the crowds had dispersed he had sold over 100 books and tracts, among them twenty-one Gospels — this in a place where the Gospel was unknown. The only knowledge that these people had of Christianity was that they had heard that Christians did not bury their parents, but threw them out anywhere to get rid of them. It was 11 P.M. before we could retire. The crowd left us saying, 'Very good, very good.'

"That day while my rice was cooking for dinner, I lay down on a six-inch plank by the wayside and had a most refreshing nap. The strength gained in this nap stood me in good stead between nine and eleven o'clock that evening. At 5 A.M. next day we were up, and after breakfast off again. The walk Saturday was harder than the one of the day before; the last stage of three miles was down the western slope of a very steep mountain. The sun was shining in all his glory, and it was hot. As soon as we reached the foot of the mountain we drank all the tea and hot water that one farmhouse contained.

"But a chapel always affords quiet and rest. I can at least sleep here in a room by myself. So at Diong Keng, a good night's rest prepared me for a hard day's work on Sunday. Services began at 8.45 A.M. with the examination of two women of the Station class who wished to unite with the church. We decided to admit both. Then the preaching service and communion followed; then a lunch, and a walk of two hours and fifteen minutes to a place six miles distant. Here two business men were examined and admitted to the church, a preaching service and communion held, ending at 6.30 P.M.; a simple supper, and then I must have a talk with the young woman who is teaching the woman's Station class here. She is doing as hard work as our home missionaries at home. She told me the story of her hardships, with the tears streaming down her cheeks. You must give the Woman's Board no peace till they send a young woman to take care of the woman's work in Ing Hok. This young woman is a graduate of the Ponasang College, of refined tastes, and has a beautiful Christian character. She is in a hard place, and is lonely. She is doing *from choice* this

hard work. She needs a sister who can sit down by her, and put her arm about her and bring comfort and sisterly sympathy. You must not ask a man to blunder at this work much longer."

Mr. Beard gives an account of an exciting boat ride down the river, to Ing Hok to attend the Quarterly Meeting at this outstation, at which the helpers were gathered for conference and prayer. The meeting was a hopeful one, indicating an advance movement all along the line. Mr. Beard dwells upon the noticeable harmony which prevailed among the workers, no sign of discord appearing on any side. At one session the whole company spent a large part of the time on their knees, praying for the new missionary whom they hope to welcome before the close of the year.

South China Mission.

WORSHIPING THE ROADS.

Dr. Hager, of Hong Kong, sends a detailed report of his visits at a number of his outstations, some of which he finds seriously affected by the troubles of the past year, while in other places there are signs of improvement. At one village many of the people have entered the Catholic church; at others the Christians are persecuted and exorbitant demands are made upon them on account of the losses for which they are not at all responsible. Yet in many places the people are calling for teachers, and Dr. Hager is not at all discouraged by the present outlook. At the close of his letter Dr. Hager writes: —

"At the station of Cheung Sha, where heretofore we have received only a few women, recently a number have been interested in the truth and a helper has been laboring there, and I baptized three of the many who presented themselves. We had a long and interesting conversation with a graduate of the second degree and a number of other men who have kindly put a room at our disposal where converts can be instructed. It is not a chapel, but it answers very well for a place to study God's word, and we trust many will learn the way of life. We take breakfast with this graduate and spend a profitable time in preaching the gospel to him and to others. 'O God, bring this village to thyself,' is our prayer as we bid them adieu.

"In going to Cheung Sha, I saw a sight that I shall never forget. In the early hours of the morning twenty or more women were gathered around a triangular piece of ground, fifteen or twenty feet on each side, where three roads meet. They had lighted tapers, burning candles, and offerings for the god of these cross-roads. Some had also divining blocks, by means of which they were asking the god for a blessing on the future, or rather divining what that future should be. 'What are you doing here?' I asked of one of the women. 'Worshiping the cross-roads,' she answered. And for the moment I felt the awful weight of heathen night and superstition upon me. Is it possible that these poor, deluded women can suppose that these cross-roads can bring them any good? Alas! it is but too true. And then they knelt before a triangular hillock as if their eternal existence depended upon their worship. I pass the picture on to you, dear friends. Have we done enough for China? If I had had my camera with me I should have photographed that scene and then sent it to all the Christian women of the world, to show them what heathenism is, and what remains to be done. I told the women that their worship was of no avail. But they need to be told this in their homes when they can realize what the words mean, not in the midst of their worship when they are apt to be offended if anyone tells them that it is wrong. O let us not relax our efforts for the millions still sunk in heathenism."

North China Mission.

RECONSTRUCTION.

LETTERS from Peking report the annual meeting of the mission, and our brethren naturally contrast it with the meeting of the mission held a year ago, which was broken up by the outbreak of the Boxer raid. Notwithstanding the convulsion, Dr. Smith says, "all things considered, it is remarkable how large a part of the ordinary forms we were able to observe, and how diverse were the kinds of business to be attended to, when at the first it almost appeared to some that there was nothing to meet for and no business to transact."

Dr. Sheffield says: —

"We were all impressed by listening to the reports of the amount of work carried on in the different stations under very adverse conditions, and with the hopeful condition of the various groups of native Christians. Though the losses have been fearful in some of the stations and outstations, yet those destroyed are but a small portion of the total membership, and while externally we must in most stations lay new foundations, internally the foundations were never deeper and firmer than now. The severity of the persecution drove some to publicly recant. The total number in the mission is not known, but it does not seem to have been large. Discipline must of necessity be delayed until missionaries can go among the people, and become fully acquainted with the facts. You will note by action of the mission that we have these things in consideration, and while we must regard the circumstances, we must help the native Christians to understand the meaning of denying Christ. We must love the church in its purity more than the weak Christian — must love him so wisely that we cannot allow him to deny the Master and treat his sin as a passing fault.

"There is undoubtedly another serious element of evil to the church in now being placed on the side of winners in this struggle, with the power in the hands of foreigners to secure restitution to them for their losses. It is clearly a matter of right that they should receive recompense, but when we set native Christians to computing the value of property destroyed, there is a temptation to overestimate that in a number of cases raises the question of honesty. In our mission we are well agreed in striving to secure proper remuneration for losses, but to guard carefully against improper claims."

FROM TIENTSIN.

MR. WILDER, under date of May 7, speaks of matters connected with the Tientsin station.

"Our work has been going on in more of its old routine than for some time past. We have thrown open the outer chapel in the city near the old site, but few come in, as the entrance from the street is not directly into the audience-room. A foreign preacher would doubtless bring in a good many, but thus far I have not made it one of my regular duties to preach there. The care of the business here has engrossed my time. Now that our country members have at last all gotten moved to their homes and the rain has come to keep them busy with their land, we will be given a respite from their visits. We have loaned them several hundreds of dollars as an advance on their indemnities with which to begin their farming.

"During March and April Helpers Chiang, from the distant Hsien Hsien field, Chang Yen Tseng (the helper who has been at his home all winter), and Mr. Nieh have formed a committee for the collection and distribution of the indemnities in the Hu Chia Ying field. Though two or three of the villages have refused to fulfil their promises, the three men have been very successful and have not had recourse to official pressure. With the exception of one

large claim, most of the Christians are almost entirely compensated for their losses.

"About two weeks ago a call came from Hsien Hsien for Helper Chiang to return. One of the Christians had been accused by a Catholic of being a Boxer. He came here for a letter to the official. We gave him one after being assured by Mr. Chiang that the charge was certainly false. We also sent a letter to the higher magistrate at Ho Chien Fu, asking that the case be examined carefully and certifying to the fact that the man was a member of the church, a fact which the local magistrate pretended to doubt. The magistrate not only did not heed the orders of his superior, but he beat the Christian a hundred blows for trying to 'scare him with a letter from foreigners whom he had never heard of before.' The letter bore the names of Mr. Smith and myself. The official further examined the man by beating him another 400 blows, asking him in the pauses between each hundred to confess that he was a Boxer. He was still in prison, though he had not confessed, the last we heard. The official knows and trusts Mr. Chiang, and I hope that he has set the matter right by this time. The land of this sufferer is still in the possession of the Boxers, who live in his house and are bold because of the support of a Catholic. I also wrote a letter to the French priest there, who is said to be a very just man and I hope that he may do something. The claims of the Catholics and the London Missionary Society of this district are all paid, and probably ours will be as soon as the helper gets back there."

Japan Mission.

THE DOSHISHA.

Dr. Albrecht, under date of June 4, writes from Kyoto: —

"There has been an increase in the number of students — 324 in both boys' and girls' schools — you have probably heard. An important, and for us favorable, change has recently been made by the Educational Department. Henceforth students of private schools, as well as of government schools, can enter the higher government schools on competitive examination. With this privilege granted, and in possession of the privilege of postponement of military draft, we may reasonably look for an increase of students. This last step of the Educational Department practically renders void the department instruction passed two years ago discriminating against religious schools. In fact this instruction still stands; but it has no more actual force. Christian schools have now all the privileges they have asked for, and we can well 'thank God and take courage.'

"The Directors of the Doshisha have authorized the engagement of two new teachers, graduates of American colleges. Thus we are gradually securing an abler corps of teachers, and the character of the school will rise. If only we had the right man for principal of the school!

"The Evangelistic Advance Movement of the churches is continuing. In Tokyo it has resulted in a revival of considerable power. Fully eight hundred inquirers have so far shown a desire for knowing the way of life. Oh, that Kyoto likewise might receive such showers of blessing!"

MORE MEMORABLE MEETINGS IN MATSUYAMA.

In the *Missionary Herald* for May last, page 201, Rev. Sidney L. Gulick reported several notable meetings held at his station, and he now sends an account of other meetings quite as memorable:

"Aggressive Christian work in this city grows more aggressive and more interesting with each added month of the new century. Attendance at church

services has been increasing and is decidedly larger now than for a year past. By request of the deacons of the Matsuyama Church I gave on Sunday evenings a course of three lectures on miracles which attracted a goodly number of new faces to the meetings, among them the Keibuchō (the Chief of Police of this Prefecture). Many school teachers also attended.

"The annual meeting of the teachers of Ehime Prefecture, whose membership exceeds a thousand, was held in Matsuyama at the close of April. Being a representative meeting, the attendance was about seventy. Two months previous a committee of the association called upon me, asking for an address on some educational topic, to which I gladly responded, speaking on the 'Significance of Education from the Standpoint of Modern Physiological, Psychological, and Sociological Theory.' A full report of the address was published in one of the daily papers. The attitude of the teachers of this city is increasingly friendly to Christian teachers and missionaries.

"But the meetings meriting chief attention have been those recently held by Rev. Mr. Miyama, the widely known temperance lecturer of Japan. He has been making a tour of Shikoku on behalf of the W. C. T. U. of Japan, visiting Kochi and Uwajima, and Oita and Nakatsu, in Kyushu, before reaching Matsuyama. Arriving here May 17th, he remained six days. During this time he spoke sixteen times, not counting various talks to small groups of young men and women. His set addresses exceeded twenty hours. I had the pleasure of listening to fourteen of his addresses, and was increasingly impressed with his power; his illustrations were invariably new, and he made no use of notes during the entire time. He rarely spoke less than an hour, and in some cases he spoke for nearly two hours. His more important addresses were delivered in the Chu Gakko to 500 young men and teachers; in the Police School to sixty policemen and all the upper police officials; in the prison to seventy officials; in the Normal School to 500 young men, young women, and teachers; in the Second Higher Common School to 250 children and teachers; in the city Girls' High School to 400 girls and teachers; in the Matsuyama Christian Girls' School to seventy girls and to a large Woman's Meeting also in the Girls' School building; and twice in the theater. Visits were also made to two neighboring towns which were much stirred by the addresses.

"In addition to these distinctly temperance addresses Mr. Miyama held four Gospel meetings, urging men to repent and begin Christian lives, enforcing his points by many illustrations from life. The temperance addresses were cordially welcomed on every hand. The evils of the drinking habits of Japan are pretty generally recognized by all persons in authority here, and though not ready yet to join a temperance society themselves, they are glad to have those under them do so, and rejoice in our efforts to overthrow the drinking evil. The prefectural chief of police, in a cordial introductory address, urged his men to give heed to Mr. Miyama's words, the first experience of the kind Mr. Miyama has had. I have heard that shortly after, the head of the city police told his men that hereafter instead of using *saké* at their social and farewell gatherings he wished them to use the money in presenting the departing friend with some gift. The principal of the Chu Gakko, though notorious for his drinking habits, put himself out not a little to help Mr. Miyama speak to the soldiers. The efforts were not crowned with success, but they showed the good will behind them. The principal of the Normal School was more than friendly. The evils of drink among the students he deeply laments, and is

himself interested in starting a temperance society among them. If this plan carries, it will be the first temperance society in a Normal School in Japan. The day after Mr. Miyama left, a preliminary meeting was held for organizing a Matsuyama Temperance Society, which was attended by over fifty persons. At present the outlook is promising; as soon as the returns come in we plan for an active campaign of investigation.

"But the most important result of Mr. Miyama's visit has been the renewed life among many of the Christians, and the decision to live righteously, following the teachings of Jesus, by about twenty young men and women. We are much rejoiced, although we also grieve over the fact that a number of old Christians failed to attend the meetings or receive any of the spiritual uplift. We are also mourning over the lapse of some of the more prominent Christians from their former earnest life. Thus are the lights and shadows of our work blended.

"One of the striking facts in our recent revival is the cordiality with which our temperance work has been met from outside, and the commendation of Christianity it has called forth, while at the same time the Christians have manifested considerable hesitancy in taking the temperance pledge. Many, indeed, the majority of those who have signed the pledge and become members are non-Christians, although of these a goodly number are nearly ready to join us. The weakness of our church is manifested by the fact that not one of our deacons has yet felt able to join the Temperance Society. In a recent conversation, however, with one of them, the statement was made that matters have come to such a pass that he must either leave the church or join the society. In view of his earnest work for many years and his own temperance habits, I cannot believe he will leave the church. This is, however, a time of searching of hearts, for which we are thankful. We shall come out of it a purified and strengthened church, ready to take part in the great evangelistic work of this opening year of the new century.

"Since writing the above, word has begun to come in of the great revivals in progress in Tokyo and Osaka. One of our Christians, who for some time has been very lax in his Christian life, has returned from Osaka, where he attended many meetings and received a rich spiritual blessing. His report and stirring words are firing others of our lukewarm Christians. Arrangements have just been made for a week of meetings for preaching and prayer, from which we expect much. Should the whole body of our lukewarm Christians be fired with a new zeal, we too shall be given power to reach the untouched masses. For this many among us are praying earnestly."

Mexican Mission.

CHEERING ITEMS.

In a brief letter from Mr. Wagner, dated Hermosillo, June 6, he says:—

"I have been absent on an extensive touring trip. The bible agent and I traveled some nine hundred miles on horseback and were gone forty-six days, holding meetings in twelve different towns. In three of the towns where they have kept up the Sunday School, Christian Endeavor Society, and other meetings for one, two, and three years, I received thirty-four members by baptism and organized them into two churches, as the distance made it too inconvenient to organize them into one. There are some twenty more candidates in these towns and about one hundred and twenty-five adherents in connection with this district. We also started Sunday Schools in two other places, and in another place they promise to meet

every Sunday for their services. These towns carry on their work themselves and will be ready for supporting in part or entirely their preachers as soon as we can provide them.

"The value of the work done by this good Bible agent can hardly be estimated. He travels all over the country, introducing the Scriptures, and thence start Sunday schools and churches. I know of some fifteen places where the work was begun through the introduction of the word of God by Sr. Florentino Piña.

"As we rode up to Movas, not expected, a woman who could not read when she bought the Bible was now reading the New Testament through for the eighth time. A few days later we stopped at a farm to buy horse feed. After talking and reading to the owner about the Gospel for a while, he did not want a cent for all he sold us, stating that he had been well paid by having such good news brought to him.

"At another place a young man bought a New Testament. Very enthusiastically he showed it to his friends. Knowing that he bought it from the Protestants, they tore it up and threw it in the street. At once he returned and bought another. At the same place arrangements were made to hold a service in an unoccupied storeroom. Hardly had we entered the room when a man walked up rudely, and with a sarcastic air said: 'Sell me ten cents' worth of cigarettes.' He well knew what our mission was. He came to the meeting, was one of the best listeners, and borrowed money from different parties to buy some six books, saying, 'This is what I want.'

"In another town a young married man bought some fourteen dollars' worth of literature. An aged man bought some nine dollars' worth, taking his books along to the mine where he is watchman. As we rode up to a flour mill we found the miller not expecting us, reading the Bible. He already has the owner of the business about converted. Both of them were spiritualists formerly. The civil judge of another town always carries the books to the place where he works, that he may study during the vacant moments. Most of the Protestants carry a pocket New Testament. One man told me that since there are so many Protestants in the Sahuaripa district, they need two mail-carriers instead of one to get it all to that distributing point.

"We rode into El Rosario one hour after sunset. After the man with whom we happened to stop knew our mission, he at once invited the people for a meeting in his house. There is not a Protestant there, but there were some fifty listeners. At another place the president of the town put a room 'at our orders.' While we were thinking how we could best invite the people, the policeman walked up and told us that he, personally, had already invited them. Our expectations were far surpassed as the colporter could never do anything before. We had an excellent meeting and sold many books. One man, who was visiting at the place from a large and fanatical town one hundred miles away, bought a copy of all the different evangelical books we carried.

THREE AMERICANS.

"Tierros Bermudez is a small farming town in the heart of the Sierra Madre mountains. Its altitude is 6,200 feet above the sea level. The mountains are covered with large, stately pine trees and with medicinal plants. It was settled by three Americans who came to Mexico some forty years ago. Mining proved unsuccessful. New efforts had to be made to support their increasing families. They bought this extensive tract of land, burnt the timber in the small vales, and cultivated the land. A short time ago one of the three died, having his children sing 'The Home

over There.' This made a lasting impression on them, and drew them nearer to the gospel. Their families are Mexican and speak the Spanish only. With the hired help and grandchildren there are some fifty souls belonging to the town. At our last meeting, the least friendly of the two Americans now living said: 'I have not seen it this way for forty years. It is the same gospel and many of the same hymns we used to hear in the United States. If I had any money now I would help you in this work of teaching these people the gospel.' A Scotch physician, living twenty miles farther on, was also present. He said: 'Tonight I heard grace said at the table for the first time during the last thirty-five years.' 'Yes,' said the other, 'and I have not heard it said for forty-five years, and that was when we left the home of Thomas in the old country; his father always said grace at table.'

"Yes! their religion has been neglected in this country during the hard struggle, nevertheless they lived temperate and moral lives, and prepared their children for the coming of the gospel. Don Thomas told his children how the believers in the neighboring towns ought to support a circuit preacher.

"After visiting a number of other towns where there are believers we came to Arivechi, where there is unusual interest in the gospel. The congregation since our last visit has doubled. The first brother to die there gave good testimony. Greater was the surprise when his mother died a few months ago. She was not known to be a Protestant. The priest came to hear her confess, but she said she had confessed her sins to the Lord and only wanted to hear the gospel. He left very angry, saying he would not forgive (pardon) her in earth nor in heaven.

"Twelve were received into the church here. As the third one was being baptized, a dynamite of some three ounces was thrown on the roof. But falling on the wall, from whence it slid on the mud roof, it only spoiled the wall and made a hole in the roof. After a few minutes the service was continued and the rest baptized. The Lord protected us from harm and wonderfully blessed the persecuted ones. As a consequence a woman heretofore not willing to take a stand for Christ said that if she had not thought it imprudent, she would have asked to be baptized the same evening. Likewise a man declared next morning that from now on he would also be a Protestant.

"Two of the boys of this congregation are expected to go to Colegio Internacional. They will have to travel two hundred and fifty miles on horseback over the Sierra Madre mountains and then take the railroad for a thousand miles more. They must pay their own traveling expenses and six dollars monthly toward their support in school.

"In Sahuaripa, five of the brethren formed a mining company to develop a prospect. They laid aside enough copper for a bell and put an article in the agreement that one-fifth of the proceeds of the mine was to be used for the Congregational church in Sahuaripa. They have sold the mine since, and by the time all the installments are paid, will have about $2,700 for their church."

FROM PARRAL.

Mr. Olds, writing from Parral, June 17, speaks of the new missionary residence which has been completed at that station, and which is very satisfactory. And he adds: —

"A new work, begun six months ago in Santa Barbara, is very promising. No helper is stationed there, but two or three consecrated Christians from Parral and Dolores have been working faithfully with a good deal of success. The Christian Endeavor Society, which is the only organization which they have thus far, has twenty-five active and eight associate members. They keep up the

rent of their chapel ($9 per month), and have raised a fund for the purchase of a small organ, besides paying the railroad fare ($26) of their delegate to the National Convention of young people's societies in Puebla, in July.

"The Parral school has been rejoicing in its improved quarters, the old missionary residence having been given up to the school in May, when we moved into the new house. Improvements will be made, for the benefit of the school, this summer, the ladies having appropriated $500 gold for the purpose."

NOTES FROM THE WIDE FIELD.

AFRICA.

THE FRENCH CONGO MISSION.— There are now four principal stations in this mission, one having been added during the past year. It is a most encouraging fact that Lambarene has now five outstations, Talagorga eleven, and Samkita eleven. These outstations are manned by native catechists, who are aided by occasional visits of the French missionaries. The whole valley of the Moobe, an affluent of the River Ogowe, has now for the first time heard the gospel.

The Annual Report of the mission concludes with these words: "Our work has been pursued this year in the midst of the usual difficulties; setting itself sometimes against the attractions of gain, sometimes of immorality, two forms of paganism, and sometimes also meeting well-disposed hearts. If there has not been progress everywhere, we can say that in a general way there has been progress."

INDIA.

A HOSPITAL GIVEN.— A striking story comes from the city of Jodhpur which is the capital of Marwar, one of the Rajput States, which has a population of about two and a half millions. The city has a population of over 60,000, and is about 800 miles due north from Bombay. An attempt in 1885 to plant a mission there by the Scotch Free Church proved a failure, because of the intense hostility of the people and the government. Yet a year later, Dr. Sommerville got a foothold for medical work, but could obtain no suitable residence, the Maharajah stubbornly refusing to grant a site for a building. But in God's Providence an English officer of Christian character, to whom the Maharajah was attached, died, and the widow was asked what form of a memorial she would like to have raised to her husband. She replied that the thing she desired most was a site for a mission bungalow. For a time the Maharajah hesitated, but later he gave his consent, and beyond this, he determined to erect the bungalow at his own expense. Since then Dr. Sommerville has labored most successfully, and has so won the hearts of all the officials as well as the people that they resolved a few years since to present him with a new mission hospital. This has now been done, and the hospital was formally opened in December last. The ceremony was most impressive, the Maharajah making a cordial address and others speaking in high appreciation of the work done. Then in solemn prayer the building was dedicated to the glory of God. A full account of the proceedings was published in the official journal of the state, showing with what favor the work is regarded. The building is of solid masonry, with separate wards for isolation cases. In the upper story there is room for fifty beds. Over the porch the title "Mission Hospital" is cut in stone, in Urdu, English, and Hindu. The cost of the building was 25,000 rupees, about $8,000, and all the gift of the non-Christians of the district, including 16,000 rupees from the Maharajah. This is a marvelous change since the time, fifteen years ago, when the missionary was not allowed so much as a lodging in the city. The story is very similar to that in our Madura Mission where the

mission hospital under Dr. VanAllen was the gift of native Hindus. These incidents show as nothing else could do the immense influence of medical missions in preparing the way for the gospel.

The Population of India. — The census of India and Burma has recently been completed in fourteen days, and summaries are given which are very surprising. The total population is now given as 294,266,000, against 287,123,350 in 1891. Taking account of some tracts enumerated in this census and not in the census of 1891, the increase is only 4,283,000, or but 1.49 per cent; between 1881 and 1891 the rate of increase was 11.2 per cent. It appears that the increase has been altogether in British India, while in the native states there has been a marked decrease. In the native states of the Bombay district the percentage of decrease has been nearly 14 1-2 per cent, while within the British territory in the same district the decrease has been not quite 4.9 per cent.

An Independent Testimony. — In a recent address by a prominent Indian gentleman, Sir Harnam Singh, a son of a Maharajah, and a member of the Legislative Council, he gave the following emphatic testimony to the value of Christian missions throughout his country: —

"I consider that among the manifold blessings of British rule in India, Christian missions occupy the most prominent place. Friends and foes, Christians and non-Christians, have from time to time borne testimony to the noble work done by missionaries in India. They have been the pioneers in education and culture, and have been the champions of free thought and enlightened action. They have afforded sympathy to the people in their joy and sorrow, and have stood between them and their rulers in times of trouble and need. The people in all parts of the country keenly appreciate the self-sacrificing zeal with which they pursue the divine work they have undertaken; and who has not been touched by all that the missionaries have done for the people of India during the last famine, *i.e.*, even to the laying down of their lives! Suffice it then to say that the people of India owe a deep debt of gratitude to missions and missionaries."

NOTES FOR THE MONTH.

Special Topics for Prayer.

For the extension and deepening of the present spiritual awakening in Japan; with thanksgiving for the blessing of God which has followed the special evangelistic services, let there be much prayer that this work of grace may result in true conversions, and in an entire consecration to the service of Christ; that pastors and others may be divinely directed in their guidance of inquirers; and that this may be a time of great spiritual blessing for Japan. (See pages 310 and 333.)

For the supply of the needs of the treasury; that God would open the hearts of his people at once, so that, if it can be his will, there shall be no deficit; but that out of their abundance the disciples of Christ may provide liberally for the maintenance and enlargement of missionary work. (See page 311.)

Arrivals in the United States.

April 30. At San Francisco, Miss Lydia G. Barker, of the Madura Mission.
June 13. At New York, Rev. H. D. Porter, M.D., of the North China Mission.
June 13. At San Francisco, Rev. Geo. Allchin and wife, of the Japan Mission.
June 18. At New York, Rev. and Mrs. George A. Wilder, of the East Central African Mission.
June 29. At San Francisco, Rev. M. L. Stimson, of the Micronesian Mission.
July 5. At Boston, Miss Mary C. Noyes, of the Madura Mission.

ARRIVALS ABROAD.

May 21. At Durban, Natal, Rev. W. C. Wilcox and family, to rejoin the Zulu Mission.

DEPARTURES.

June 7. From San Francisco, Rev. C. F. Rife and family, returning to the Micronesian Mission at Kusaie.

The new schooner, *The Carrie and Annie*, purchased by the Board for a voyage to Micronesia, sailed from San Francisco June 7, in command of Captain G. I. Foster, formerly of the *R. W. Logan*. After a good voyage of seventeen days, *The Carrie and Annie* reached Honolulu June 24, and was to sail at once for Micronesia.

DEATH.

July 2. At Lansing, Mich., Mr. Edward H. McCallum. Mr. McCallum was never a missionary of the Board, but during his residence for years in Turkey, in connection with the construction of the telegraph line to India, he endeared himself greatly by many services to our missionaries in that empire. In 1870, he married Miss Rebecca D. Tracy, a missionary of the American Board at Sivas, and they returned to the United States in 1872.

DONATIONS RECEIVED IN JUNE.

MAINE.

Albany, Cong. ch.	2 75	
Ashland, Cong. ch.	5 00	
Bangor, 1st Cong. ch., toward support Rev. C. S. Vaughan, 225; Hammond-st. Cong. ch., toward support Rev. G. H. Ewing, 75; Central Cong. ch., toward support Rev. Hilton Pedley, 75,	375 00	
Bingham, Cong ch.	3 00	
Bridgton, 1st Cong. ch.	19 50	
Hampden, Cong. ch.	5 15	
Machias, Friend,	10 00	
North Anson, Cong. ch.	10 00	
Portland, Thank-offering,	5 00	
South Turner, Mrs. R. H. Bird, deceased,	50 00	485 40

NEW HAMPSHIRE.

Campton, Cong. ch.	6 35	
Charlestown, Cong. ch.	5 00	
Colebrook, Mrs. W. C. Buffington,	1 00	
East Sullivan, Cong. ch.	16 64	
Exeter, Helen L. Street,	5 00	
Lebanon, Cong ch.	23 30	
Pembroke, 1st Cong. ch.	26 70	
Penacook, Cong. ch.	20 10	
Plymouth, Cong. ch.	2 00	
West Rindge, Geo. G. Williams,	10 00	116 09
Legacies.— Epping, Samuel A. Simpson,	7,750 00	
Exeter, Isaac S. Shute, add'l,	89 00	7,839 00
		7,955 09

VERMONT.

Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	150 00	
Chester, Cong. ch.	2 30	
Cornwall, Cong. ch.	3 00	
Fairlee, Cong. ch.	6 80	
Norwich, Cong. ch.	20 00	
Orwell, Cong. ch.	6 00	
Plainfield, Mrs. A. Betsey Taft,	10 00	
Putney, Rev. Willis T. Sparhawk, 10; Friends, for native preacher, India, 25,	35 00	
Shoreham, Cong. ch.	8 75	
Springfield, Mrs. A. S. Grow,	2 00	
Westminster West, Soc. Morals and Missions,	11 00	254 85

MASSACHUSETTS.

Abington, 1st Cong. ch.	8 36	
Andover, Special, S. B. C., 10.50; A friend, of which 25 for medical work in Japan, 50,	60 50	
Auburndale, Cong. ch.	13 63	
Bernardston, Goodale Memorial ch.	3 25	
Boston, 2d ch. (Dorchester), 35.30; do., toward support Rev. J. K. Browne, 101.75; Phillips ch. (So. Boston), 32.08; Central ch. (Jamaica Plain), 20.30; Shawmut ch., a member, 10; D. F. B., 100; Friend, 6; Eunice W. Quimby, 5; from sale of Chinese money, 6,	316 43	
Brimfield, 1st Cong. ch.	24 75	
Cambridgeport, Pilgrim Cong. ch.	7 63	
Chelsea, 3d Cong. ch.	22 90	
Cummington, Village Cong. ch.	9 00	
Danvers, Maple-st. Cong. ch.	70 39	
Dunstable, Cong. ch.	32 00	
Falmouth, 1st Cong. ch.	47 00	
Fitchburg, Rollstone Cong. ch.	22 76	
Grafton, Union Cong. ch., toward support Rev. E. C. Partridge,	50 00	
Hawley, 1st Cong. ch.	3 30	
Hinsdale, Cong. ch.	15 50	
Holbrook, Winthrop Cong. ch.	67 11	
Lee, A. B. C.	3 00	
Longmeadow, 1st Cong. ch. Benev. Assn.	85 27	
Lowell, Highland Cong. ch.	49 00	
Mansfield, Cong. ch., Woman's Mis. Soc., toward support Rev. W. H. Sanders, 15; Y. P. S. C. E., toward do., 11.05; Cong. Sab. sch., toward do., 5.69,	31 74	
Medford, Y. P. S. C. E. of Mystic ch., for native preacher, Madura,	20 00	
Methuen, 1st Cong. ch.	40 62	
Monson, Cong. ch.	26 35	
Newton, Eliot ch., 340; A. A. Sweet, toward support Dr. and Mrs. E. E. Hyde, 175,	515 00	
Newton Centre, 1st Cong. ch., Extra cent-a-day Band, for catechist, India, 15; F. A. Gardiner, 5,	20 00	
North Billerica, Mrs. E. R. Gould,	12 00	
Pittsfield, J. S. Sears,	5 00	
Plympton, Cong. ch.	6 60	
Randolph, T.	20 00	
Reading, Cong. ch., of which 5 for China,	25 00	
Somerville, Franklin-st. Cong. ch., 9.03; a friend, for India, 10,	19 03	

South Braintree, Cong. ch., 7; Rev. E. Harmon, .25, 7 25
South Weymouth, Old South ch. 10 00
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 110.28; Chas. H. Barrows, for China, 5, 115 28
Wellesley Hills, 1st Cong. ch. 15 95
Winchester, Cong. ch., of which 200 toward support Rev. A. W. Clark, 389 03
Worcester, Piedmont ch., toward support Dr. and Mrs. J. B. McCord, 160.25; Park ch., 10, 170 25
Wrentham, 1st Cong. ch. 20 00
——, Friend, 5 00—2,385 88

Legacies.— Andover, Mrs. A. M. Whittemore, 50 00
Boston, Mrs. Betsey R. Lang, by F. H. Wiggin, Trustee, add'l, 40 00
Fitchburg, Daniel Messinger, by Mary S. Messinger, Ex'r, 100 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 75 00——265 00

2,650 88

RHODE ISLAND.

Pawtucket, Park Place Cong. ch., for Zulu, 5 00
Peacedale, Cong. ch. 22 33
Providence, Central Cong. ch., 1,140.48; Pilgrim Y. P. S. C. E., toward support Rev. E. Fairbank, 50, 1,190 48—1,217 81

Legacies.— Pawtucket, Hugh McCrum, add'l, 465 75

1,683 56

CONNECTICUT.

Bethlehem, Cong. ch. 48 45
Bridgeport, Friend, 100 00
Clinton, Cong. ch. 24 75
East Hartford, 1st Cong. ch. 22 45
East Haven, Cong. ch. 25 00
Glastonbury, 1st Cong. ch. 18 38
Hartford, 1st Cong. ch., 241.79; Y. P. S. C. E. of 1st Cong. ch., for native helper in India, 40; Y. P. S. C. E., toward outfit Rev. Lewis Hodous, 3; Mrs. Edward W. Hooker, for support Rev. and Mrs. R. S. Stapleton, 700, 984 79
Madison, 1st Cong. ch. 19 41
Middletown, 1st Cong. ch. 92 77
Milford, 1st Cong. ch. 5 00
New Haven, United Cong. ch., La. Mis. Circle, 20 00
Northford, Cong. ch. 8 00
Redding, Cong. ch. 7 76
Salisbury, Cong. ch., toward support Rev. C. E. Ewing, 11 00
South Glastonbury, Cong. ch. and Sab. sch. 9 86
South Manchester, Cong. ch. 60 50
Talcottville, Cong. ch. 310 85
Terryville, two friends, for native preacher, Madura, 50 00
Torrington, E. H. Talcott, 10 00
Trumbull, Cong. ch., for work in nominally Christian lands, 6 00
Waterbury, Catherine B. Robbins, 1 00
Wauregan, Cong. ch. 35 00
Westford, Cong. ch., for native preacher, 5 00
West Hartford, 1st ch. of Christ, toward support Rev. H. G. Bissell, 150 00
West Haven, 1st Cong. ch. 22 00
Windsor, 1st Cong. ch. 78 38—2,126 35

NEW YORK.

Altmar, Cong. Sab. sch., toward support Rev. J. D. Taylor, 1 25
Bethel, through Rev. Mark Williams, for China, 1 50
Brooklyn, Park Cong. ch., 18.85; W. H. and E. S. Nichols, fulfilling wishes of their father, deceased, 2,500; M., for Shansi Mission, 5; A friend, 150, 2,673 85
Buffalo, Fitch Memorial ch., Mission Circle, for catechist, Madura, 20 00
Elmira, Mrs. S. D. Jennings, 20 00
Homer, Cong. ch., toward support Rev. J. D. Taylor, 38.58; Cong. Sab. sch., toward do., 11.42, 50 00
Holland Patent, through Rev. Mark Williams, for China, 5 00
New Hartford, Rev. W. E. Mather, 2 00
New York, Alfred A. L. Bennett, 10; an Anarchist, 4, 14 00
New York Mills, through Rev. Mark Williams, for China, 2 00
Parishville, Cong. ch. 15 00
Pawling, Quaker Hill ch., toward support Dr. J. H. Ingram, 666 00
Plainfield, through Rev. Mark Williams, for China, 3 10
Remsen, through Rev. Mark Williams, for China, 2 58
Rome, through Rev. Mark Williams, for China, 3 19
Sherburne, 1st Cong. ch., to const. MRS. HENRY T. DUNHAM AND REV. W. N. CHAMBERS, H. M. 347 37
Spencerport, Mrs. S. L. Bush, 1 00
Utica, through Rev. Mark Williams, for China, 11 16
Waterville, through Rev. Mark Williams, for China, 2 93
——, A friend in Central New York, 40 00—3,881 93

Legacies.— Brooklyn, Mrs. Charlotte S. Buck, 4,769 62

8,651 55

NEW JERSEY.

Closter, 1st Cong. ch. 7 00
East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 100; F. H. Kingsbury, 1, 101 00
Montclair, Joseph Van Vleck, 5 00
Morristown, Mrs. H. F. Hyde, 50——113 50

PENNSYLVANIA.

Audenried, through Rev. Mark Williams, for China, 4 80
Bangor, through Rev. Mark Williams, for China, 2 66
Centerville, Cong. ch., K. E. Soc. 15 75
Guy's Mills, Woman's Mis. Soc. 3 00
Kane, Woman's Mis. Soc. 5 00
Mahanoy City, through Rev. Mark Williams, for China, 2 26
Nanticoke, through Rev. Mark Williams, for China, 2 06
Newcastle, through Rev Mark Williams, for China, 5 20
Newfield, E. M. Holley, 10 00
Pittsburgh (Southside) through Rev. Mark Williams, for China, 5 00
Plains, through Rev. Mark Williams, for China, 2 10
Plymouth, through Rev. Mark Williams, for China, 5 59
Shamokin, through Rev. Mark Williams, for China, 2 23
Sharon, through Rev. Mark Williams, for China, 2 00
Slatington, through Rev. Mark Williams, for China, 2 00
South Ebensburg, through Rev. Mark Williams, for China, 6 11——75 76

VIRGINIA.

Begonia, Cong. ch. 5 00

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch., 89.72; Y. P. S. C. E. of 1st Cong. ch., toward support Rev. W. L. Beard, 50, 139 72

FLORIDA.

Key West, 1st Cong. ch. Extra-cent-a-day Band, 7 83

LOUISIANA.

Jennings, Friends, 5 00

TENNESSEE.

Jellico, Cong. ch., toward support Rev. F. B. Bridgman, 3 00
Nashville, Union ch. (Fisk University), of which 18.12 from Woman's Mis. Soc. 28 12——31 12

ARKANSAS.

Gentry, Cong. ch., Geo. Dearborn, 3 00

INDIANA.

Indianapolis, North Cong. ch., Woman's Mis. Soc. 10 00

MISSOURI.

Sedalia, 1st Cong. ch. 20 58

OHIO.

Akron, West Cong. ch. 86 00
Alliance, through Rev. Mark Williams, for China, 5 00
Berea, Mr. and Mrs. S. L. Root, 5 00
Cincinnati, Welsh Cong. ch. 15 00
Cleveland, Cyril Chapel (Bohemian), 10 00
Geneva, 1st Cong. ch. 24 41
Grafton, 1st Cong. ch., toward support Rev. J. H. Dickson, 25 00
Lima, through Rev. Mark Williams, for China, 7 00
Norwalk, 1st Cong. ch. 5 21
Oberlin, Wm. M. Mead, 20 00
Palmyra, through Rev. Mark Williams, for China, 2 61
Vaughnsville, through Rev. Mark Williams, for China, 4 88
Washington, Cong. ch. 3 00
Wauseon, Cong. ch. 13 00
Wayland, through Rev. Mark Williams, for China, 2 62
Weymouth, Cong. ch. 2 25——230 98

ILLINOIS.

Aurora, New England Cong. ch., toward support Rev. W. M. Stover, 60; 1st Cong. ch., add'l, 6.05, 66 05
Chicago, Union Park Cong. ch., 5.50; do., toward support Rev. F. E. Jeffery, 65.56; Central Park Cong. ch., 5; Washington Park Cong. ch., 5; Warren-av. Cong. ch., 5, 86 06
Dundee, Cong. ch. 27 10
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 45 70
Joy Prairie, Cong. ch. 76 96
Lamoille, Cong. ch. 11 15
Lee Center, 1st Cong. ch. 11 40
Melville, Cong. ch. 5 50
Normal, Cong. ch. 5 18
Ravenswood, Cong. ch., toward support Rev. C. S. Sanders, 50 00
Rockford, 1st Cong. ch. 34 98
Roseville, Mr. and Mrs. L. C. Axtell, by Rev. J. F. Clarke, 3 00
Shabbona, 1st Cong. ch. 30 73
Wheaton, College ch. 6 00——459 81
Legacies.— Quincy, Eaton and Mrs. Lydia M. Littlefield, by T. C. Poling, Ex'r, add'l, 988 64
Rockford, Mrs. E. A. Herrick, through 1st Cong. ch. 125 00—1,113 64

1,573 45

MICHIGAN.

Clinton, Cong. ch. 20 00
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 250; Fort-st. ch., 9.14, 259 14
Hillsdale, Mary Smith, 10 00
Jackson, 1st Cong. ch. 112 42
Kalamazoo, 1st Cong. ch. 148 55
Lake Odessa, Cong. ch. 9 00
Mancelona, 1st Cong. ch. 18 19
Memphis, Cong. ch. 5 00
Sandstone, Cong. ch. 5 00
Standish, Cong. ch. 7 00
Watervliet, Plymouth Cong. ch. 37 31
Webster, Cong. ch. 6 15——637 76

WISCONSIN.

Black Earth, Rev. W. Stoddart, 3 50
Columbus, Cong. ch. 80 00
Hammond, Cong. ch. 3 50
Ladysmith, Cong. ch. 1 00
Liberty, Cong. ch. 1 00
Manning, Cong. ch. 1 00
Menomonie, Cong. ch. 11 90
River Falls, Cong. ch. 6 50——108 40

IOWA.

Castleville, Cong. ch. 3 50
Cherokee, Cong. ch. 27 00
Cromwell, Cong. ch. 15 00
Iowa Falls, Cong. ch. 21 77
Le Mars, 1st Cong. ch. 11 50
Olds, Wayne Cong. ch. 20 85
Oskaloosa, Cong. ch., by Rev. J. F. Clarke, 2 37
West Burlington, Cong. ch. 3 00——104 99

MINNESOTA.

Minneapolis, Plymouth Cong. ch., 67.50; Lyndale Cong. ch., 42.75, 110 25
Northfield, Cong. ch., 76.50; Carleton College, toward support Rev. H. K. Wingate, 135, 211 50
St. Paul, St. Anthony Park Cong. ch. 28 17
Silver Lake, Boh. Free Ref. ch. 15 00——364 92

KANSAS.

Centralia, Cong. ch. 12 14
Goshen, Cong. ch. 3 00
Haviland, Geo. W. Wright, 90
La Crosse, Jas. H. Little, toward re-establishing work in China, and to const. WALDO F. LITTLE, H. M. 100 00
Lenora, Cong. ch. 2 00
Wakefield, Cong. ch. and Sab. sch. 44 15——162 19

NEBRASKA.

Crete, Y. M. C. A., Doane College, for work in Madura, 25 00
Dunning, Cong. ch. 1 50
Hay Springs, Cong. ch. 3 40
Thedford, Cong. ch. 20 15——50 05

CALIFORNIA.

College Park, Abel Whitton, 5 00
Field's Landing, Cong. ch., for China, 5 00
Fitchburg, Grace Cong. ch. 16 00
Los Angeles, Rev. M. S. Crowell, 5 00
Oakland, Plymouth-av. Cong. ch. 7 35
Pasadena, Lake-av. Cong. ch. 10 97
Riverside, 1st Cong. ch. 109 75
San Francisco, Edward Coleman, 100; W. F., 50, 150 00
Sierra Madre, Rev. Chas. W. Camp, 1 00——310 07

OREGON.

Ione, Cong. ch. 2 50
Portland, 1st Cong. ch. 44 55——47 05

COLORADO.

Denver, Olivet Cong. ch. 2 00

NORTH DAKOTA.

Carrington, Cong. ch. 6 00

SOUTH DAKOTA.

Huron, Rev. W. H. Thrall,	5 00	
Yankton, 1st Cong. ch.	40 26	—45 26

MONTANA.

Billings, Cong. ch.	23 30	
Livingston, Edward H. Talcott,	5 00	—28 30

UTAH.

Salt Lake City, Plymouth Cong. ch.	3 00

INDIAN TERRITORY.

Marlow, Mrs. A. R. Brown, for Japan,	25

NEW MEXICO.

San Rafael, Rev. J. H. Heald,	5 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer.* 681 94

FOREIGN LANDS AND MISSIONARY STATIONS.

Mexico, Parral, Rev. O. C. Olds, Thank-offering,	10 00	
Syria, ———, a missionary,	10 00	—20 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions in part,	12,576 82

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Ill., *Treasurer.*

	2,795 00	
For taxes, Hadjin,	70 75	
For teacher, Miss Chittenden,	36 00	
For Mrs. Marden's vacation,	80 00	
For Kobe College, wall and drain,	300 00	—3,281 75
		15,858 57

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Meriden, Kimball Union Y. P. S. C. E., for China, 3; Piermont, Y. P. S. C. E., 4, 7 00

VERMONT.— Brookfield, 2d Cong. Sab. sch., 9.33; Vergennes, Y. P. S. C. E., for India, 25, 34 33

MASSACHUSETTS.— Brookfield, Y. P. S. C. E., 2.40; Charlton, Y. P. S. C. E., for Madura, 10; Dedham, Y. P. S. C. E., 10; Everett, Washburne Y. P. S. C. E., 10; Lynn, North Cong. Sab. sch., 10; Rutland, Y. P. S. C. E., for China, 8, 50 40

RHODE ISLAND.— Providence, Union Cong. Sab. sch., for China, 14 91

CONNECTICUT.—Bethlehem, Cong. Sab. sch., 3.77; Hockanum, Jun. C. E. S. of South Cong. ch., for India, 1; Ivoryton, Cong. Sab. sch., 4.13; Windsor, Cong. Sab. sch., 5, 13 90

NEW YORK.— Brooklyn, South Cong. Sab. sch., 15; New York, Olivet Cong. Sab. sch., 50; do., Broadway Tab. Pri. class, Birthday Box for China, 2.18, 67 18

PENNSYLVANIA. — Scranton, Plymouth Cong. Sab. sch. 13 00

ALABAMA.—Joppa, Cong. Sab. sch., 5; do., Y. P. S. C. E., 5, 10 00

TEXAS.— Dodd, Cong. Sab. sch., 5; Roxton, Cong. Sab. sch., 1.55, 6 55

MICHIGAN.— Watervliet, Y. P. S. C. E. 5 00

MINNESOTA.— Medford, Cong. Sab. sch. 4 25

IOWA.— West Burlington, Y. P. S. C. E. 3 00

CALIFORNIA. — Oakland, Plymouth-av. Cong. Sab. sch., for China, 2 85

WASHINGTON.— Coupeville, Y. P. S. C. E. 5 00

COLORADO. — Denver (Elyria), Pilgrim Cong. Sab. sch. 6 00

NEW MEXICO.—San Rafael, Cong. Sab. sch. 2 50

245 87

MICRONESIAN NAVY.

ILLINOIS.— Chicago, Plymouth Cong. Sab. sch. 2 90

KANSAS.— Topeka, 1st Cong. ch., toward support Rev. Thomas Gray, 87 50

HAWAIIAN ISLANDS.— Hawaiian Mission Children's Society, for work in the Mortlock Islands, 300 00

390 40

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Cambridge, Y. P. S. C. E., 5; Chicago, Pacific Y. P. S. C. E., 15; Harvey, Y. P. S. C. E., 3; Hinsdale, do., 25.34; Moline, 1st Cong. Y. P. S. C. E., 5; Mt. Palatine, Y. P. S. C. E., 5; Oak Park, 2nd Cong. Y. P. S. C. E., 10; Odell, Y. P. S. C. E., 12.50; Rockefeller, do., 2.50; Stillman Valley, do., 5; So. Chicago, 1st Cong. Y. P. S. C. E., 15; Tonica, Y. P. S. C. E., 5; all for MacLachlan Fund, 108 34

MICHIGAN.— Columbus, Y. P. S. C. E., 5; Sandstone, do., 5; Sheridan, do., 2; Romeo, do., 5; all for Lee Fund, 17 00

WISCONSIN. — Kewaunee, Y. P. S. C. E., 5; Mazomanie, do., 5; Milwaukee, Grand-av. Y. P. S. C. E., 5; all for Olds Fund, 15 00

IOWA.— McIntire, Y. P. S. C. E., 1.20; New Hampton, Jun. C. E. Soc., 5; Riceville, Y. P. S. C. E., 6.25; Victor, Y. P. S. C. E., 7.55; Wilton, do., 5; all for White Fund, 25 00

MINNESOTA.— Edgerton, Y. P. S. C. E., for Haskell Fund, 8 00

NEBRASKA.—Aurora, Y. P. S. C. E., 5; Ravenna, do., 5; both for Bates Fund, 10 00

COLORADO.—Colorado Springs, 1st Cong. Y. P. S. C. E., 25; Denver, Plymouth do, 10; Leadville, do., 4; all for Albrecht Fund, 39 00

IDAHO.— Pocatello, Y. P. S. C. E., 10, and Jun. do., 10; both for Albrecht Fund, 20 00

242 34

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.— Sudbury, L. S. C. 40 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.— Bangor, E. R. Burpee, for kindergarten work, care Rev. Hilton Pedley, 10; Belfast, 1st Cong. Y. P. S. C. E., for pupil, Euphrates College, 10, 20 00

NEW HAMPSHIRE.— Hanover, Students of Dartmouth College, for work, care Rev. S. L. Gulick, 19 10

VERMONT.— Shoreham, Cong. ch., for house, care Rev. E. C. Partridge, 20 26

MASSACHUSETTS.—Auburndale, Cong. Sab. sch., for work of Dr. Julia Bissell, 20; Boston, C. S. Cook, for native preacher, care Rev. R. A. Hume, 50; do., Friend, for chapel-building, care Rev. C. R. Hager, 5; East Northfield, Y. W. C. A. Northfield Seminary, for work, care Rev. J. S. Chandler, 25; do., do., for work, care Miss Fidelia Phelps, 25; do., do. for work, care Miss N. N. Russell, 25; Fall River, Morning Sab. sch. of Central ch., for native pastor, care Rev. Geo. W. Hinman, 20;

Leominster, Mrs. C. B. Wheelock, for pupil, care Miss M. L. Daniels, 15; Newton Highlands, Y. P. S. C. E., for Bible reader, Marathi, 24; Pittsfield, 1st ch. of Christ, Coral Workers, for Okayama Orphanage, 10; Williamstown, Williams College, for work at Pasumalai, 282.50; ———, A friend, for Theol. school, Amanzimtote, 500, 1,001 50

Connecticut.— Ansonia, Ger. Cong. ch., for work, care Rev. W. C. Dewey, 3.60; Hartford, Mabel H. Perkins, for work, care Dr. W. L. Thompson, 50; Hebron, Cong. ch., La. Society, for work, care Rev. J. S. Porter, 8; Newington Junc., Y. Men's Mis. Cir., for work, care Mrs. C. D. Ussher, 15; —— Friend, for work, care Mrs. E. D. Marden, 250; do., do., for work, care Rev. W. L. Beard, 250; do., do., for work, care Miss H. J. Gilson, 100, 676 60

New York. — Brooklyn, Central Cong. Sab. sch., for work in Sholapur, 50; do., W. H. and E. S. Nichols, fulfilling wishes of their father, deceased,— for new Theological Seminary, Foochow, 2,500; do., Miss L. E. Brown, for Lend-a-hand Fund, care Rev. R. C. Hastings, 30; Malone, by Rev. J. C. Martin, for Industries at Hadjin, 110; New York, Forest-av. Cong. Sab. sch., for work, care Rev. W. P. Elwood, 25; do., Z. Stiles Ely, for church building, Philippopolis, 50; Schenectady, Y. P. S. C. E., for work, care Rev. H. P. Perkins, 20, 2,785 00

New Jersey.— East Orange, 1st Cong. Y. P. S. C. E., for Bible-woman, care Rev. W. S. Dodd, 20; Glen Ridge, Y. P. S. C. E., for work, care Dr. F. Van Allen, 8.50; Newark, Belleville-av. Cong. Sab. sch., for Boys' School at Sert, 25; Upper Montclair, Cong. Sab. sch., for use of Dr. G. C. Raynolds, 25, 78 50

Pennsylvania.— Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5 00

Maryland.— Baltimore, The mother of the late Wm. Cross Moore, for him and in his name, advance payment for 20 Armenian orphans (prev. acknowledged 1,235), 275 00

Missouri.— La Belle, H. B. Yacoubi, for work at Albistan, 30 00

Ohio.— Oberlin, Rev. and Mrs. John T. Gulick, for Okayama Orphanage, 5; Ravenna, Mrs. Lydia L. Davis, for pupils, care Miss Francis K Bement, 4, 9 00

Illinois.— Chicago, Clara Putski, for work, care Rev. W. L. Beard, 30; Englewood, North Cong. Sab. sch., Lucile Drake's class, for work, care Rev. H. G. Bissell, 5, 35 00

Michigan. — Ann Arbor, St. Andrew's (Epis.) ch., for work, care Rev. R. A. Hume, 5; Grand Rapids, Park ch. Y. P. S. C. E., 25; do., South Cong. Sab. sch., 5; do., South Y. P. S. C. E., 15; do., Plainfield-av. Y. P. S. C. E., 7; all for work in Smyrna; Monroe, Anna M. Ferris, for work, care Mrs. M. E. Bissell, 5, 62 00

Minnesota.— Northfield, Mr. and Mrs W. V. Metcalf, for work, care Miss M. E. Moulton, 30 00

North Dakota.—Friedensfeld, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 5 00

South Dakota.— Spearfish, Y. P. S. C. E., for work, care Miss E. R. Bissell. 12.50; Tyndall, Ger Cong. ch., for work, care Rev. G. E. Albrecht, 4, 16 50

Utah.— Provo City, Y. P. S C. E., for work, care Miss Sarah Stimpson, 3 00

Turkey.— Marash, Armenian friends, Int. Theol. Sem. Fund, 52 00

From the Canada Congregational Foreign Missionary Society.

Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer.*

For work, care Rev. W. T. Currie, 83 64
For work, care Dr. A. Y. Massey, 230 00——313 64

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For pupil, care Mrs. G. D. Marsh, 15 00
For pupil, care Miss C. S. Bartlett, 7 50
For work, care Miss T. L. Huntington, 5 00
For Middlesex school, care Mrs. E. S. Hume, 150 00
For pupil, care Miss A. Abbott, 5 50
For Dudley Memorial ch., Foochow, 1,016 43
For use of Rev. A. H. Smith, 50 00
For use of Miss C. H. Barbour, 15 00

1,264 43

Less item in May *Herald* transferred to account Woman's Med. Mis., Jaffna, 50 00—1,214 43

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Ill., *Treasurer.*

For work, care Miss N. N. Russell, 4 00
For building fund, care Miss E. J. Newton, 5 00———9 00

6,660 53

Donations received in June, 37,585 50
Legacies received in June, 14,453 01

52,038 51

Total from September 1, 1900, to June 30, 1901: Donations, $387,349.78; Legacies, $112,332.81 = $499,682.59.

TWENTIETH CENTURY FUND.

Massachusetts.— Boston, Wm. Shaw, 50; West Newton, Henry B. Day, 1,000, 1,050 00

Connecticut. — Bridgeport, Friend, 150; Somers, Cong. ch., 42.65, 192 65
In June *Herald*, Meriden 1st Cong. ch. should read, 1st Cong. ch., Mrs. W. H. Catlin, 100.

New Jersey. — ———, D. 25 00

Illinois. — Seward, R. E. Short, 175 00

1,442 65

Previously acknowledged, 73,494 20

74,936 85

CHINESE RELIEF FUND.

New Hampshire.— Merrimack, Jun. C. E. S., 2; New Boston, L. H., 16.65; Strafford Conference, 4.60, 23 25

Vermont.— Putney, Rev. W. T. Sparhawk, 5 00

Massachusetts. — Boston, Chinese Y. M. C. A., 10; Newtonville, Central Cong. Sab. sch., 10; Rochester, 1st. Cong. Sab. sch., 5, and a friend, 1; ———, C. A. B., 5, 31 00

Connecticut. — Mt. Carmel, Cong. ch. 20 00

New Jersey.— Haddonfield, J. D. Lynde, 50 00

Florida. — Jacksonville, In His Name (through New York *Journal*), 1 50

Michigan.— Grand Rapids, 1st (Park) ch. 3 45

Wisconsin. — Evansville, Mrs. Mary Newell, 5; Milwaukee, Mrs. E. L. Story, 10, 15 00

Minnesota. — Northfield, 1st Cong. ch. 7 21

California.— Los Angeles, Rev. M. S. Crowell, 5; San Francisco, Chinese Cong. Mission, by Rev. Jee Gam, 50, 55 00

Colorado.— Boulder, 1st Cong. ch. 5 00

Idaho.— Weiser, Mary and Martha Aid Soc. 6 81

Turkey.—Talas, Cong. ch. 2 77

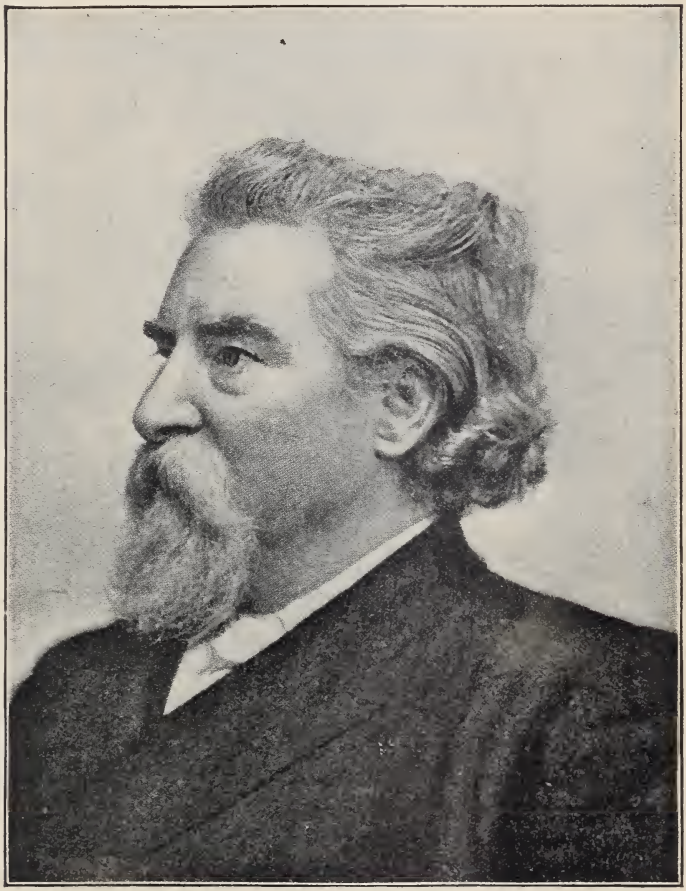
Through Canada Cong. Foreign Mis. Soc. 25

226 24

For Young People.

JAMES CHALMERS, OF NEW GUINEA.

A GREAT man and a great missionary has recently fallen in death. The full story of his martyrdom has not yet been received, but enough is known of his life and of some remarkable scenes through which he has passed to warrant at once a brief story of him whom Robert Louis Stevenson called "The Great-heart of New Guinea."



REV. JAMES CHALMERS.*

James Chalmers was born in Scotland in 1841, the son of plain, country people. As a boy he was fond of sports and adventures. It is said that in his youth he was twice barely saved from death by drowning, and that four times he saved others from drowning. When he was fifteen years of age his pastor, at a Sabbath School meeting, gave an account of the wonderful success of missions on Fiji, and of the way in which the brutal savages on that island group had been transformed into good Christians. The pastor in his address said, "I wonder if there is any lad here who will yet become a missionary. Is there one who will go to the heathen and to savages and tell them of God

* This cut is from a new Life of Mr. Chalmers soon to be issued by the F. H. Revell Co.

and of his love?" Young James Chalmers, on his way home, went behind a stone wall, and, kneeling down, gave himself to God for this work.

The flame of missionary zeal thus kindled did not burn very brightly for two or three years after this, but in a revival in 1859 a great change came over the young man, then eighteen years of age. In the joy of his own new hopes he began to labor with heart and soul for the salvation of others. He engaged in city missionary work in Glasgow, and while there he met Dr. Turner, the eminent missionary of the London Society from Samoa, who pressed upon him the claims of the foreign field. Recalling his early dedication behind the stone wall, Chalmers offered his services to the London Society, and after some preparatory studies he sailed with his wife on the missionary ship, the *John Williams*, for Raratonga. His first wish had been to follow David Livingstone in Africa, but God had other service for him. He was to become a pioneer in the Island World of the Pacific, and especially for the opening of New Guinea, which, as we now call Australia a continent, is the largest island in the world.

His introduction to this work was of a kind to discourage any but the stoutest spirit. Twice the *John Williams* was nearly wrecked, and the third time the wreck was total, so that it was seventeen months before Chalmers reached his destination at Raratonga. There he labored for ten years most indefatigably, attending to all sorts of missionary duties, preaching, teaching, touring, visiting neighboring islands, winning the hearts of the natives by his kindness and tact. He would have willingly spent his days here, but God had been specially fitting him to do a larger work, and it was time for him to enter upon it.

As early as 1871 the missionary spirit began to manifest itself strongly among the Christian converts on Samoa and Raratonga, and from those islands several native teachers had gone to the islands adjacent to New Guinea, which lie some 2,500 miles west from their homes. New Guinea was at that time little known to the world, and even today many of its districts are unexplored. It extends about 1,400 miles from east to west, and in some portions is 500 miles wide. It is a fertile land, with magnificent mountains and mighty rivers, but its people deserved the name they had of being savage cannibals of the worst description. It is true that foreign sailors touching on the shores of New Guinea had, by their cruelties, aroused the fiercest hostilities of the natives, but it was also true that between their own tribes there was continual war, oftentimes for no other object than to secure human flesh for their feasts.

The cut on the opposite page brings together many scenes in New Guinea, though they do not fairly illustrate the degradation of the people. They were nearly naked, except when they adorned themselves for special occasions. They wore nose jewels made from shells, some of them very large; they painted their faces in stripes of black, white, red, and yellow. Mr. Chalmers describes a man and woman who regarded themselves as "elegantly dressed," their bodies besmeared with red pigment, and their heads, arms, and legs adorned with feathers of various birds. When they are in mourning

they paint themselves all over black. Of course in their houses there is no privacy. In order to protect themselves from their enemies they, in certain sections, have tree houses, to which they ascend by long ladders, such as are shown in Number 4 in the cut below. These are used only as retreats when

SCENES IN NEW GUINEA.

(1) Training Institute, Port Moresby. (2) Village on Dinner Island. (3) Teacher's House. (4) Houses on the Eastern Coast. (5) The Village of Maopa.

enemies are near. Some dwellings are built over the water upon piles, as is shown on the next page.

Of one of his experiences, when a crowd had gathered for a grand feast and the men were covered with blood, after their slaughtering of pigs, Mr.

Chalmers writes in his volume, entitled "Work and Adventure in New Guinea:" "There were headdresses of many shapes, and a few had hats seven feet high, a wooden frame, one mass of feathers and plumes. Some had large pieces of native cloth, beautifully marked, like tartan; from others long streamers, made from the pandanus leaf, hung from the neck, arms, and legs; and nearly all had necklaces, armlets, and anklets made of shells. All their wealth of jewelry and clothing they carried on them that day." An incident mentioned by Mr. Chalmers shows the condition of the people. He spent a night in a house of one of the chiefs, where a pig was ensconced alongside of him, and by his continually grunting kept him from sleeping. "Why did he not turn him out?" you will ask. Ah, that would have given mortal offence to the chief, for the pig is a very honored character among the New Guineans, and the missionary would very likely have been turned out of the house if he had not been very gentle with the pig.

The reputation which the savages of New Guinea bore, and the spirit

NEW GUINEA HOUSES ON PILES.

with which the early Samoan teachers went among them, are well shown by an incident which occurred when these teachers landed on Darnley Island. The islanders tried to dissuade them from going over to New Guinea, and they said, "There are alligators there, and snakes, and centipedes." "Hold," said the teacher, "are there men there?" "Oh yes," was the reply, "there are men; but they are such dreadful savages that it is no use for you to think of living among them." "That will do," replied the teacher; "wherever there are men, missionaries are bound to go."

It was in 1878 that Mr. Chalmers began his great work for New Guinea. A little steamer took him along the coast from east to west, and he visited personally 105 villages, ninety of them having never been visited before by a white man.

But our pages are too few for the story of this remarkable man, and we must continue it in our next number.

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